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NYĀYAPRAVESA

PART II

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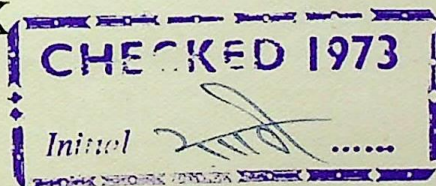
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NYĀYAPRAVEŚA

PART II

NYĀYAPRAVEŚA

OF

ĀCĀRYA DIṄNĀGA

PART II

TIBETAN TEXT

COMPARED WITH SANSKRIT AND CHINESE VERSIONS AND EDITED WITH AN INTRODUCTION, COMPARATIVE NOTES AND INDEXES

BY

VIDHUSHEKHARA BHATTACHARYYA
PRINCIPAL, VIDYABHAVANA, VISVABHARATI

1927

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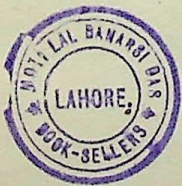
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À MON CHER AMI

Dr. SYLVAIN LÉVI,

PROFESSEUR AU COLLÈGE DE FRANCE,

QUI M'A ENSEIGNÉ

LE MANTRA

DES ÉTUDES TIBÉTAINES ET CHINOISES

À LA

VISVABHARATI, SANTINIKETAN,

སློབ་དཔོན་ཕྱོགས་ཀྱི་གླང་པོ།

ABBREVIATIONS.

A = The Xylograph in the Asiatic Society of Bengal.

C = The Xylograph in the Calcutta University Library.

Ch = The Chinese Version of the *Nyāyapraveśa*.

MS = Manuscript, i. e. the transcriptions of T¹ and T², supplied by Mr. Johan Van Manen.

NB = The *Nyāyabindu* of Bibliotheca Indica or Bibliotheca Buddhica edition, both Sanskrit and Tibetan Versions.

NP = The *Nyāyapraveśa*.

PNT = The *Pramāṇanayatattvālokālaṅkāra*, Yaśovijaya–Granthāmālā, 22, Vīra Era 2487.

PS = The *Pramāṇasamuccaya* (Tebetan Version).

Skt. = The Sanskrit Version of the *Nyāyapraveśa*, or Sanskrit in general.

T¹ = The Tibetan Translation direct from Sanskrit.

T² = The Tibetan Translation from Chinese which in its turn was made from Sanskrit.

Tib. = Tibetan

V = The Xylograph oi *Nyāyapraveśa* in the Visvabharati Libary.

CONTENTS.

PREFACE.

Professor Sylvain Lévi will ever be remembered in the annals of the Visvabharati not only as its first Visting Professor, but also as one who first introduced here the Tibetan and Chinese studies. And when Principal A. B. Dhruva of the Benares Hindu University who himself had undertaken to edit the *Nyāyapraveśa* together with the *Vrtti* and *Pañjikā* c ... vadeva Gaṇin respectively, ... ersions of the work, it was ... under-take the task.

There are two ... ct from Sanskrit (T[1]) and ... le from Sanskrit (T[2]). Th ... follows.

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Principal Dh ... original Sanskrit of the ...

The Tibetan ...

In preparing ... the ori-ginal Sanskrit a ... compare it with the Chines ... far as my meagre knowled ...

I wish I had fully made use of the *Vrtti* and the *Pañjikā*, but un-fortunately I had no access to them except a few pages of the former which are printed with the Sanskrit text.

The variations as found by the comparison of these three texts, Sanskrit, Tibetan, and Chinese, are embodied in the Comparative Notes (pp. 11–29) and are further discussed in the Introduction.

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There are two Tibetan translations of the work, one direct from Sanskrit (T^1) and the other from a Chinese translation made from Sanskrit (T^2). These are described in the Introduction which follows.

These two Tibetan translations are to be found in Tanjur, Mdo, Ce, fols. 180^b–$184,^b$ and 184^b–189^a respectively. Principal Dhruva secured through Prof. Lévi from Mr. Johan Van Manen, the present Secretary to the Asiatic Society of Bengal, the transcriptions (MS), of the two Tibetan texts and kindly placed them at my disposal. In the transcriptions there are some corrections in red ink made after comparing them with the Xylograph belonging to that Society (A). I have also made use of the Xylographs of the Calcutta Unfversity (C) and the Visvabharati (V). All these Xylographs including that from which Mr. Johan Van Manen had those two transcriptions (T^1 and T^2) prepared are of the Narthang edition.

Principal Dhruva sent me also a transcription of the original Sanskrit of the *Nyāyapraveśa* (Skt.).

The Tibetan text given here is of T^1.

In preparing the edition of T^1 I have compared it with the original Sanskrit and T^2. I have also made an attempt to compare it with the Chinese version made by Hiuen-tsang (Ch), so far as my meagre knowledge of the language has permitted.

I wish I had fully made use of the *Vṛtti* and the *Pañjikā*, but unfortunately I had no access to them except a few pages of the former which are printed with the Sanskrit text.

The variations as found by the comparison of these three texts, Sanskrit, Tibetan, and Chinese, are embodied in the Comparative Notes (pp. 11–29) and are further discussed in the Introduction.

Some important questions regarding the book have been discussed in the Introduction which contains also an analysis of the subject.

I have refrained from offering any criticism on the subject matter of this work and contented myself with textual criticism only as the former has been made by Dr. Satis Chandra Vidyābhuṣaṇa in his *History of Indian Logic*, Calcutta, 1921, and JASB, 1907, and by Dr. Sugiura in his *Hindu Logic as preserved in China and Japan*, 1900, and will be further dealt with by Principal Dhruva in his introduction to the Sanskrit text of the work.

At the end of the book there are three indexes, viz, (1) Index of Proper Names, (2) Index of Verses, and (c) Index of Words and Phrases. They are divided into two parts, (a) Sanskrit–Tibetan and (b) Tibetan–Sanskrit. The last index contains all the words and important phrases in the work both in its Sanskrit and Tibetan versions.

As the Chinese words or sentences referred to in the Comparative Notes could not be printed in their proper places owing to the want of Chinese types in the press in which the main work is printed, they are given as an Appendix printed in a different press (Baptist Mission Press, Calcutta).

I am thankful to Principal Dhruva for the opportunity of editing this work and to my pupils for the help they have kindly rendered. Among my pupils I would specially mention the name of Mr. V. V. Gokhale. I am grateful to my friend and sometime colleague, Dr. G. Tucci for his suggestions and discussions which have been very helpful to me. My thanks are also due to Babu Dhirendrakrishna Devavarman of our Kalâbhavana who has kindly reproduced for me the portrait of Diṅnāga from the Tanjur, Mdo, Ce, fol. 1. I also beg to thank Dr. B. Bhattacharya, M. A., Ph. D., the General Editor, who kindly made the necessary arrangements for its publication. Lastly, I take this opportunity of acknowledging my indebtedness to the Visvabharati authorities for their kindly allowing the book to be included in this series.

In conclusion I have to say only:

"कः शोधयेद्
अत्राशुद्धमहो महत्सु विधिना भारोऽयमारोपितः ॥"

Visvabharati,
Santiniketan.
January, 1927.

VIDHUSHEKHARA BHATTACHARYA.

INTRODUCTION.

1. THE NYĀYAPRAVEŚA.

The present work is called *Nyāyapraveśa*. It has also been named *Nyāyapraveśaka*[1] or *Nyāyapraveśa* or *Nyāyapraveśaka-sūtra*[2]. This name, *Nyāyapraveśa*, is supported also by such titles of works in Skt. as *Nyāyapraveśa-vṛtti*, a commentary on it by Haribhadra (about 1120 A. D.); *Nyāyapraveśa-pañjikā*, another commentary on the same work by Pārśvadeva (1133 A. D.); and *Nyāyapraveśa-ṭippaṇa*, a gloss by Śrīcandra on Haribhadra's *Nyāyapraveśa-vṛtti*. In the Tib. index to the Tanjur it is named *Nyāyapraveśa-śāstra* (Bstan. bcos. rigs. pa. la. ḥjug. pa); while in T[1] it is styled *Pramāṇanyāyapraveśadvāra* (Tshad. ma. rigs. par. ḥjug. paḥi. sgo), p. 1; or simply *Nyāyapraveśadvāra* (Rigs. par. ḥjug paḥi. sgo), pp. 10, 28; and in T[2] *Pramāṇaśāstra–nyāyapraveśa* (Tsad. maḥi. bstan. bcos. rigs. pa. la ḥjug. pa), p. 28. In Chinese it is *Yin miṅ yu cêṅ li lun*, p. 28, meaning literally in Skt. *Hetuvidyāpraveśa-samyagyuktiśāstra* which is in other words, *Nyayapraveśa Tarkaśāstra*. T[2] observes in the colophon (p.p. 28-29) that in a Chinese book it is seen as *Nyāyapraveśa*, while in Tibet it is now known as *Nyāyadvāra* (Rrgyaḥi dpe. la. *rigs. pa. la. ḥjug. pa.* shes. snaṅ | diṅ saṅ. bod. rnams *rigs paḥi. sgo.* shes. grags. so ‖). That this observation of T[2] is quite right, so far as the Tib. version is concerned, is evident from the references to it in the *Viśālāmalavatī*, now extant only in Tibetan, a commentary on Diṅāga's PS, as we shall see presently in discussing the question of the authorship of NP. In that work, as well as in Diṅnāga's own *vṛtti* on his PS it is always alluded to as *Nyāyapraveśa*. It goes without saying that in fact *Nyāyapraveśa* and *Nyāyadvāra* are one and the same. It may also be

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1. Haribhadra's *Vṛitti*, p. 9(Skt. text): "न्यायप्रवेशकव्याख्यां," "न्यायप्रवेशकाव्यं शास्त्रम्;" Pārśadeva's *Pañjikā*: "न्यायप्रवेशकमिति प्रथिते सुशास्त्रे प्रारभ्यते तनुधियापि हि पञ्जिकेयम्।"—quoted in the *History of India Logic* by Vidyābhuṣaṇa, p. 220.

2. As found in our Skt. text edited by Principal Dhruva. He informs me that the title is given in the oldest Ms. which contains both the text and the *vṛitti* of Haribhadra. One of the younger Mss. refers to all the quotations from the text as *sūtra*.

noted that in the title, *Nyāya-praveśa-dvāra*, one of the last two words is unnecessary.

In Chinese we have a work on logic called *yin miṅ caṅ li man lun*, which literally in Skt. is *Hetuvidyāsamyagyuktidvāraśāstra* or *Nyāyatarkadvāraśāstra* (Nanjio, Nos. 1223, 1224). This is generally known by the name, *Nyāyadvāratarkaśāstrā*. But, I think, the Chinese title should be translated by *Nyāyatarkadvāraśāstra*. For, why the word *dvāra* (*man*) should be taken with *nyāya* (*yin miṅ*) and not with *tarka* (*câṅ li*) which just preceeds it? That this word must be *Nyāyatarkadvāra* is supported by the last five characters of the last kārikā (No. 28) of the book itself. Those characters are *miao i cêṅ li man*, the Skt. equivalent of which is *sadarthtarkadvāra*. Clearly, we have here *tarkadvāra*. Sugiura (*Hindu Logic*, p. 74) has translated the *kārikā* rendering those five characters into English by "Gate of the supreme Nyāya" some what figuratively. Yet, he styles the work *Dāra-tarka-śāstra*.

Vidyābhuṣaṇa (*History of Indian Logic*, p. 289, note 1) says that the NP is probably the same as *Nyāyadvāratarkaśāstra* (= *Nyāyatarkadvāra*). That these two works are different was quite clear from Sugiura's *Hindu Logic* long before (1900) Vidyābhuṣaṇa's book (1921). The NP is now before us. It is in prose with only two verses, one at the beginning and the other at the end; while the *Nyāyatarkadvāra* is composed only of verses or *kārikās*, twenty eight in number, there being not a single line in prose.

Incidentally one thing may be briefly discussed here. Nanjio says in his Catalogue (p. 270, Nos. 1223, 1224) that the author of this work is Nāgārjuna. Takākusu follows it (*A Record of the Buddhist Religion* by I-tsing, 1896, pp. 177, 186). But in fact, it is not so. The real author of it is *Diṅnāga* and not Nāgārjuna. Nanjio seems to have made a mistake in rendering the name into Skt. The name as given in Chinese in the book itself is *Yü luṅ* the Skt. equivalent of which is *Diṅnāga* (See O. Rosenberg: *Introduction to the Study of Buddhism*, Part I, 1916, p. 99). It should, however, be noted that generally for the name of Diṅnāga we have in Chinese *Faṅ siân* (*op. cit.* p. 69). The above two Chinese characters cannot give the name, Nāgārjuna, for which we have the following: (1) *Luṅ shu*, lit. 'dragon-tree;' (2) *Luṅ shaṅ*, lit. 'dragon-conqueror;' or (3) *Luṅ maṅ*, lit. 'dragon the brave' (Nanjio, *Catalogue*, p. 369). See JASB, 1905, p. 222.

2. THE AUTHOR OF THE NYĀYAPRAVEŚA.

That Diṅnāga is the author of our NP can be proved on several grounds. In the Skt. text as we have it now there is nothing to show his authorship. But in its Tib versions it is clearly stated. T[1] says (§65; Note 139, p. 28) इति न्यायप्रवेशद्वारं महाचार्य दिङ्नाग कृतिः सम्पूर्णा। (shes. pa rigs. par. ḥjug. paḥi. sgo. slob. dpon. chen. po phyogs. kyi glaṅ. pos. mdzad. pa. rdzogs. so); and so reads T[2]: प्रमाणशास्त्रं न्यायप्रवेशो नाम महाचार्य दिङ्नाग कृतिः सम्पूर्णा। (tshad. maḥi bstan. bcos rigs. pa. la. ḥjug. pa. shes. bya. ba. slob dpon. chen. po. phyogs. kyi. glaṅ. pos. mdzad. pa. rdzogs. so ॥).

The PS (Tsad. ma. kun. las. btus. pa) which is now extant only in Tib. (Mdo. Ce. XCV. 1) is a well-known work of Diṅnāga. The beginning verse of it runs:

tshad. mar. gyur pa. ḥgro. la. phan. par. bsheṅ ।
ston. pa. bde. gçegs. skyob. la. phyag. ḥtshal. nas ।
tshad. ma. sgrub. phyir. raṅ. gi. gshuṅ. kun. las ।
btus. te. sna. tshogs. ḥthor. rnams. ḥdir. gcig. bya. ॥

And the following is its Sanskrit:

प्रमाणभूताय जगद्धितैषिणे
प्रणम्य शास्त्रे सुगताय तायिने ।
प्रमाणसिद्ध्यै स्वनिबन्धसंहतेः
करिष्यते विप्रसृतं समुच्चितम् ॥[1]

Here in explaining the word स्वनिबन्धसंहतेः (raṅ.gi. gshuṅ. kun. las) Diṅnāga himself says in his own *vṛtti*[2] on the PS:

---

1. The first two lines of this verse in Skt. are found in the *Abhidharma-kośavyākhyā* of Yaśomitra, Biblcotheca Buddhica, p. 7. The last two lines are conjecturally reconstructed by the present writer. In his commentary on PS, *Viśālāmalavatī* (Yaṅs. pa. daṅ. dri. ma. med. pa. daṅ. ldan. ma) Jinendrabuddhi or Jinendramati (Rgyal. baḥi. dbaṅ. poḥi blo. gros), but in no case Jinendrabodhi (as writes Vidyābhūṣaṇa in his *History of Indian Logic*, p. 328), for the Tib. words *blo. gros* mean *buddhi* or *mati* and not *bodhi* for which we have *byaṅ. chub*) says in the course of commenting on the words *sna. tshogs. ḥthor. rnams.* in *d*: "rab. tu. rtogs. ni. pra. sṛ. taḥo । gaṅ. la. rab. tu. rtogs. pa. daṅ. bral. ba. de ni. vi. pra. sṛ. taḥo ॥" It may be translated thus: प्ररूपणं हि प्रसृतम् । यत् प्ररूपणविरहितं तद् विप्रसृतम्। As the Skt. word is transliterated here we are sure that it was actually used by Diṅnāga for the Tib. words referred to above.

2. Mdo, Ce. fols. 13^b ff. (Narthang ed.); Cordier III, p. 434.

> de. lta. buḥi. yon. tan. can. gyi. ston. pa. la. phyag. ḥtshal. nas. tshad. ma. bsgrub. par. bya. baḥi. phyir. *rañ. gi. rab. tu. byed. pa. rigs. paḥi. sgo.* la. sogs. pa. rnams. las. ḥdir. gcig. tu. btus. te. *tshad. ma. kun. las. btus. pa.* brtsam. par. byaḥo. ॥
>
> = एवंगुणं शास्तारं प्रणम्य प्रमाणसिध्यै स्व प्र क र ण न्या य द्वा रा दि भ्य (= न्या य प्र वे शा दि भ्यं) इहैकत्रोच्चित्य प्र मा ण स मु च्च य आरब्धव्य: ॥[3]

Thus it is perfectly clear from the above that the author of NP is Diṅnāga.

Again, Jinendrabuddhi writes on the same passage in his *Viśālāmalavatī* (Mdo. Re, fol. 4ᵇ) referred to in a previous note:

> gal. te. deḥi. don. du. ḥdi. brstam. par. bya. ba. yin. na । deḥi tshe. brtsam. mi. bya. ste । tshad. ma. grub. pa. ni. *rigs. paḥi. sgo. la. sogs. pa. rañ. gi. gshuñ.* gis. khyod. kyis. sñar. kho. nar. bsgrubs. zin. pa. byed. kyi. phyir. ro ॥ gañ. bsgrubs. zin. pa. de. ni. sgrub. paḥi. ched. du. rtogs. pa. dañ ldan. pas. brtsams. par. bya. ba. ma. yin. te । bsgrubs. zin. paḥi zan. bshin. no ॥ tshad. ma. sgrub. pa. yañ. bsgrubs. z̃in. no ॥
>
> =यदि तदर्थमारब्धव्यस्तदा नारब्धव्यः । प्रमाणसिद्धिर्हि न्या य द्वा रा दि (=न्या य प्र वे- शा दि) स्व नि ब न्धे न त्वया साधितत्वात् । यत् सिद्धं तस्य सिद्धिनिमित्तं प्रेक्षावता नारम्भः कर्तव्यः । सिद्धान्नवत् । प्रमाणसिद्धिश्च साधिता ॥

The same author writes again in the same connection after a few lines:

> *rañ. gi. gshuñ. rigs.*[4] *paḥi. sgo. la. sogs. pa.* ni. tshad ma. gtan. la. ḥbebs. pa. rab. tu. rtogs. pa. dañ. bral. baḥo । de. ltar. yañ. der. "mñon. sum. rtog. pa. dañ. bral. ba." shes. pa. mñon. sum. gyi. mtshan. ñid. ḥdi. la. dmigs bsal. byas. pa. med. la । deḥi. phyir. zla. ba. gñis. la. sogs. paḥi. çes. pa. yañ. mñon. sum. ñid. du. thal. bar. ḥgyur ro । rgyas. pa. dañ. bral. ba. yañ. de. ste. ḥdod. bsdus. paḥo ॥
>
> स्वनिबन्धो न्या य द्वा रा दिः (=न्या य प्र वे शा दिः) प्रमाणनिर्णयप्ररूपणरहितः । तथाहि । तत्र "प्रत्यक्षं कल्पनापोढमिति" प्रत्यक्षलक्षणम् (NP, Skt. p. 7, l. 13; Tib. § 54)। अस्यालम्बनं न विरुद्धम् । तस्माद् द्विचन्द्रादिज्ञानमपि प्रत्यक्षमेव प्रसज्यते । विस्ताररहितं हि तत् संक्षिप्तमिष्टम् ॥

---

3. We may read also निबद्धव्यः for आरब्धव्यः (Tib. *brstam. bya*).
4. The Xylograph has *rig*.

Here NP is not only mentioned as Diṅnāga's own work, but also a line is quoted from it. Haribhadrasūri is, therefore, quite right when he explains the word अन्यत्र (gshan las, § 65, p. 8) by "प्रमाणसमुच्चयादौ."

There are some references to Diṅnāga or his works in Kumārila's *Ślokavārtika*. While some of these references are made from PS the others are from NP as evident also from the commentary, *Nyāyaratnākara*, by Pārthasārathi Miśra, on the *Ślokavārtika* (Chaukhamba S. Series, 1898). Among the nine *pakṣābhāsas* (phyogs ltar. snaṅ. ba, § 11) the first is *pratyakṣaviruddha* (mṅon. sum. gyis. bsal. ba) and its example is अश्रावणः शब्द इति (sgra. mñan. bya. ma. yin. shes. pa. lta buḥo). Kumārila refutes it thus (I. 1. 5, Anumāna, vv. 59-60, pp. 364-365):

"अग्राह्यता तु शब्दादेः प्रत्यक्षेण विरुध्यते ॥
तेषामश्रावणत्वादि विरुद्धमनुमानतः ।
नहि श्रावणता नाम प्रत्यक्षेणावगम्यते ॥"

According to the characteristics of *pratyakṣa* as explained by Diṅnāga (§ 54; PS I. 3; NB p. 103), *śrāvaṇatva* is a *viṣaya* of *anumāna* and not of *pratyakṣa*. This point is raised by Haribhadra in his *Nyāyapraveśavṛtti*: "श्रावणत्वं सामान्यलक्षणत्वात् प्रत्यक्षगम्यमेव न भवति, कथं प्रत्यक्षप्रसिद्धधर्मविरुद्धः।" The example (अश्रावणः शब्दः) may, therefore, be of an *anumānaviruddha* and not of *pratyakṣavirodha*, as the author says. Thus with reference to the passage quoted above Pārthasārathi Miśra comments: "अनुमानविरोधमुदाहरति तेषामिति । दि ङ् ना ग स्त्विदं प्रत्यक्षविरोधोदाहरणमिच्छति । तन्निराकरोति नहीति ।" Here it refers to the NP (p 2, §11) as the passage occurs there. It is also clear from it that according to Pārthasārathi Miśra this example does not allude to NB of Dharmakīrti though it is to be found also there. (p. 111).

In commenting on Kumarila's threefold *śabdavirodha* ("त्रिधा शब्दविरोधः," pp. 61-63) Pārthasārathi Miśra writes: "जननी मे वन्ध्येति । सोऽयं स्ववचनविरोध इति ।" This remids us at once of our "स्ववचनविरुद्धो यथा माता मे वन्ध्येति ।" in NP (§ 16).

Regarding *sarvalokavirodha* which is the same as our *lokaviruddha* (ḥjig. tren. pas. bsal. ba *or* hjig. rten. gyis. gnod. pa, §§11, 14) Kumārila has (pp. 64-65):

"चन्द्रशब्दाभिधेयत्वं शशिनो यो निषेधति ॥
स सर्वलोकसिद्धेन चन्द्रज्ञानेन बाध्यते ।"

This is with reference to "शशी (Ch. lit. शशाङ्कः) न चन्द्रः" found in this connection neither in Skt. nor in T[1] of our NP, but in Ch and

T². See Note 22, p. 15, and Add. et Cor. This is quoted also in NB, p. 111 with the reading अचन्द्रः for न चन्द्रः.

On the passage referred to above with regard to *lokaviruddha* Pārthasārathi Miśra quotes the following sentence: "यथा शुचि नरशिरः-कपालं प्राण्यङ्गत्वाच्छुक्तिवत्." This is actually found in our NP (§14) as an example of *lokaviruddha*. The only difference is that for शुक्तिवत् in the former the latter reads शङ्ख-शुक्तिवत् adding the word शङ्ख.

Among the *hetvābhāsas* (gtan. tshigs. ltar. snan. ba) *viruddha* (ḥgal. ba) is one (§ 22) and it has four kinds (§ 35) of which one is *dharmaviśeṣaviparītasādhana* (chos. kyi. khyod. par. phyin. ci log. tu. sgrub. par. byed. pa, § 37). It is illustrated there by "परार्थाश्चक्षु-रादयः सङ्घातत्वाच्छयनासनाद्यङ्गवत्" (See Note 74). This is quoted in a slightly different words by Kumārila (v. 105; p. 380) when he says:

"पारार्थ्यं चक्षुरादीनां संघाताच्छयनादिवत् ।"[1]

Dharmakīrtti (about 635–650 A.D.), as says Dharmottara (about 847 A. D.), wrote his NB as a *vārtikakāra*[2] of Diṅnāga's work. *Vārtika* means a work in which three kinds of things are discussed, viz. (1) those which are said, (2) those which are not said, and (3) those which are said wrongly.[3] And so Dharmakīrtti is found to have criticised Diṅnāga through out his book. And though he has not mentioned the name of Diṅnāga or his NP, it is quite clear from the NB and its *ṭīkā*; in the latter Diṅnāga is expressly named (pp. 78-84). See Vidyābhūṣaṇa's *History of Indian Logic*, p. 316.

From what has been said above there cannot be any doubt about the fact that the real author of our NP is Diṅnāga. But against it is the evidence from Chinese and Japanese sources. At the very beginning of the Chinese version of NP after its name is mentioned it is clearly written that the author is Bodhisattva Śaṅkarasvāmin (*Sam chü la-chu p'u sa tsao*). Kwhei-ci, a great disciple of Hiuen-tsang and the writer of the 'Great Commentary' on the NP says the same thing; and we are told the same story in Japanese accounts (see Sugiura's *Hindu Logic*, pp. 37 ff.). Now, Hiuen-tsang has mentioned so many authors in his travels, but why not Saṅkarasvāmin who is said to have

1. In the corresponding reading T² omits आसन and thus exactly agrees with Kumarila on this point reading शयनादिवत्. See notes 73, 74.

2. NB (Tīkā), p. 78: "अयं च विरुद्ध आचार्यदिङ्नागेनोक्तः । स कस्माद् वार्तिककारेण सता त्वया नोक्तः ।"

3. "उक्तानुक्तदुरुक्तचिन्ता वार्तिकम् ।" Rājaśekhara's *Kāvyamīmāṃsa*, GOS, 1916, p, 5.

been a great disciple of Diṅnāga and whose work, NP, he himself has translated? Evidently it was very important to him, otherwise he would not take the trouble to carry it with him to his country and to translate it. Nor is Śaṅkarasvāmin's name found in I-tsing's travel, though the book, NP, itself seems to have been recorded by him. He writes (*Records of Buddhist Religion by I-tsing*, 1896, p. 186): "When a priest wishes to distinguish himself in the Study of Logic he should thoroughly understand Jina's eight śāstras." Jina is here no other than our Diṅnāga who is generally called *Dinna* in China and Japan. Watters (*On Yuan Chwang*, 1905, Vol. II, p. 211) has sufficiently proved that the two Chinese characters *ch'ên-na* do not represent the sound of *Jina* (See Sugiura, p. 33), though we find that Nanjio (p. 371) and Takakusu have written so. Watters has also shown that *Dinna* is the shorter form of the name of Diṅnāga the full one being *Din-na-ka* found in other treatises. Now, I-tsing has given the names of the eight books of Jina or Dinna or Diṅnāga of which nos. 4, 5, and 6 are as follow: (p. 189):

"4. The Śāstra on the Gate of the cause (Hetuvidyā) (not found).

5. The Śāstra on the Gate of the resembling cause (not found).

6. The Nyāyadvāra (tarka) śāstra (by Nāgarjuna), (not found) (Nanjio's Catal. Nos. 1223, 1224)."

Among these three we have already seen that the last book is in fact *Nyāyadvāratarkaśāstra* and its author is Diṅnāga and not Nāgārjuna. This fact is supported also by Sugiura (p. 34). About the identification of the fifth work I have nothing to say; but as regards the fourth, most probably it is identical with our NP. *Hetudvāra* (which seems to be for the fuller form *Hetuvidyādvāra*) and *Nyāyadvāra* (=*Nyāyapraveśa*) actually means the same thing.

Now, here is a very remarkable point that none of the books on logic mentioned in the list is connected with the name of Śaṅkarasvāmin as its author. It appears from this that among the important writers of books on logic which were then being studied in India Śaṅkarasvāmin was not known to I-tsing. I am unable to explain how the work, NP, was attributed to him by Chinese and Japanese auothors. However, in the face of so much evidence alluded to, it cannot be accepted that Śaṅkarasvāmin was the real author of it.

We have the Chinese translation of it by Hiuen-tsang and its Tibetan version (T²). As we have already seen, T² clearly says that the author is Diṅnāga, and there is no mention whatever of Śaṅkarasvāmin. It is further said in the colophon of T² that it was made with much care after having collected and corrected two books, one from China and the other from Tibet (rgyaḥi dpe.daṅ. bod.kyi. dpe. gñis. po. legs. par. btus. çiṅ. bcos. te dag. par. bsgyur. baḥo|| p. 29). So at least at the time of this translation, Śaṅkarasvāmin as the author of the work was unknown not only in Tibet but also in China to a large number of those who had much interest in it.

3. TRANSLATIONS OF THE NYĀYAPRAVEŚA.

First, it was translated from its original Skt. into Chinese (Ch) by Tripiṭakadharmācārya (*Sān tsāṅ fa shi*) Hiuen-tsang (647 A. D.), as is written at the very beginning of it and known from Chinese and Japanese sources. There is a Tibetan translation (T²) from this Chinese version. In the colophon of this Tibetan translation (T²) it is stated (p. 28, l. 28; p. 29, l.) that the Chinese version from which it is made was by a Chinese translator, Thaṅ Saṅ Tsaṅ (rgyaḥi lo. tsa. ba. thaṅ. saṅ. tsaṅ. gis. bsgyur. ciṅ). This translator is no other than Hiuen-tsang as interpreted by Cordier, III. p. 436, and accepted by scholars, though the three Chinese characters, Thaṅ Saṅ Tsaṅ, do not give his name expressly, they simply mean 'Tripiṭaka of the Thāṅ dynasty (618–907 A. D.)' This is, however, an abbreviation of the fuller form 'the master of the Tripiṭaka of the Thāṅ period' and it refers to Hiuen-tsang, as says Cordier.

This Tibetan translation from the Chinese version was made, as mentioned there in the colophon (pp. 28, 29), by one Seṅ Gyaṅ Ju[1], a *kalyāṇāmitra* of China, and Acārya Kumāra (Ston gshon), also a *kalyāṇamitra* of Tibet (p. 28). Then one Deva bhadanta Dharmaratna of Mahācina belonging to Mahāsarvāstivādanikāya translated

1. As regards the name I have nothing to say. I am, however, glad to write what Dr. Tucci thinks of it. He says that *Seṅ* is certainly a very common name for a Buddhist monk. *Gyaṅ* is perhaps *yaṅ*. Compare in the transliterated Chinese title of the book (gyen miṅ gshai. ciṅ. liḥi. lun) *gyen* for *yin*. And this *yaṅ* may correspond to the character which has the same pronunciation under the readical no. 170, nine strokes. (Owing to the want of Chinese character in the Press it could not be written here.) About *Ju* Dr. Tucci, too, has nothing to suggest.

it again in the great monastary of Śrīpāṇḍubhūmi in upper Tsang, Western Tibet, having collected and corrected two books, one from China and the other from Tibet (pp. 28-29). I could not ascertain the date of this translation.

There is another translation in Tibetan which is now edited for the first time (T[1]). It is made direct from Sanskrit by one Śākyabhikṣu Kīrttidhvaja Śrībhadra with help from the Kāśmīraka mahāpaṇḍita sarvajña Śrīrakṣita in the Mahāvihāra at Śrīpāṇḍubhūmi, i. e., at the same place where the first translation was made (p. 28). Cordier says that Kīrttidhvaja Śrībhadra was probably the fifth hierarch of Śrīpāṇḍubhūmi, 1147–1216 A. D.

4. THE COMPARISON OF DIFFERENT VERSIONS.

Now, a few words regarding the comparison of Skt. with T[1], T[2] and Ch. Instead of showing the points of agreement which are too many to mention, only the main divergences are here pointed out. For the sake of convenience these divergences may be grouped here under thirteen heads as shown in the table given below:

TABLE SHOWING THE DIFFERENCE BETWEEN

I. T[1] and Skt.
Notes 6, 16, 17,[b] 20, 32, 38-39, 44, 49, 50, 56, 59, 61, 63, 64, 78, 79, 82, 85[a], 85[b], 92, 95, 106, 107, 108, 109, 125, 130, 134, 135.

II. T[1] and Skt. Ch T[2].
Nctes 13, 26, (Add. Cor. p. 4, l. 22,) 79, 88, 103, 116-117.

III. T[2] and Ch.
Notes 5, 15, 18, 49, 58, 79, 107, 116–117, 119, 120.

IV. T[2] and Ch Skt. T[1]
Notes 12, 24, 66, 67, 68, 73, 81, 97, 107, 115, 122, 126, 129, 134, 138.

V. T[2] and Ch Skt.
Note 20.

VI. T[1] T[2] and Skt.
Notes 42, 64.

VII. T[1] T[2] and Skt. Ch.
Notes 8, 121.

VIII. T[1] T[2] Ch and Skt.
Notes 3, 4, 9, 20, 40, 41, 48, 52, 53, 74, 78, 102, 108.

IX. Skt. T[1] and Ch T[2].

Notes 11, 21, 22, 55, 59, 60, 62, 66, 81, 82, 86, 87, 88, 89, 92, 93, 96, 98, 99, 104, 110, 116-117, 123, 125, 127, 130.

X. Skt. and Ch. T[1] T[2].
Notes 30, 74, 75.

XI. Ch and Skt.
Notes 19, 27, 119.

XII. Ch and Skt. T[1] T[2].
Note 23.

XIII. Ch T[1] and Skt. T[2].
Notes 10, 65.

Readers may now draw their conclusion from this table as to the variation of readings in our NP, and the following lines may be helpful to them in this direction.

The difference between T[1] T[2] Ch and Skt. (VIII) is found in not less than twelve cases. Now, when there are these three different versions in agreement all differing from one, viz. Skt. we may safely arrive at the following conclusion:

In the Skt. text, p. 1, l. 7, originally there was no इति वाक्यशेषः (Note 3), nor was अनित्यो वा in l. 8. (Note 4). Cf. however, Note 8. On p. 3, l. 20 the reading must have been घटादिवत् for घटवत् (Note 37), while before इति (l. 22) there was the word शब्दः (Note 40). The latter word was, however, not in the text before Haribhadra, but he thought it necessary and consequently he wrote in his *vṛtti* (p. 26, l. 4) "शब्द इति गम्यते". According to these texts one may read अभावाद् for असम्भवात् (p. 4, l. 1; Note 41) though the latter is supported by Haribhadra; and अङ्गवत् for अङ्गविशेषवत् (p. 5, l. 10; Note 74), and this is supported also by NB and Haribhadra (p. 28). On the same ground we are to read (p. 4, l. 16) simply पूर्ववत् after एतदपि omitting विद्युद्घट- साधर्म्येण (Note 52). The sentence नित्यःशब्दोऽमूर्तत्वात् परमाणुवत् (p. 6, ll. 19-20) is also to be omitted (Note 102). Again, for घटवत् (p. 4, l. 8) one should read घटादिवत् (Note 48) as supported by them all (though in Ch the matter is put somewhat differently it is quite clear that there is घटादि and not simply घट). Similarly आत्मनः (p. 5, l. 11) is to be omitted (Note 78). Also we cannot say that the line यत्र विना साध्यसाधननिवृत्त्या तद्विपक्षभावो निदर्श्यते (p. 7, l. 5), through supported by the *vṛtti* and the *Pañjikā* was originally in the text, as there is nothing of it in these three different texts (Note 108).

The difference between T[1] and Skt. (I) is noted in more than thirty cases. While in some cases the difference is immaterial it is

important in others. In Skt., p. 1, l. 9, with regard to the forms of हेतु we read "पक्षधर्मत्वं सपक्षे सत्त्वं विपक्षे चासत्त्वम्." The *Mahāvyutpatti*, §199 gives the same words with a slight variation: "अनुमेये सत्त्वम्। सपक्षे सत्त्वम्। असपक्षे चासत्त्वम्।" The word निश्चित or निश्चय is not used here. But T[1] reads "सपक्ष एव सत्त्वनिश्चयः, विपक्षे चासत्त्वनिश्चय एव" (Notes 4, 5), while Ch has सपक्षे निश्चयसत्त्वम्, T[2] strictly following Skt. This reading of the words एव and निश्चय or निश्चित clearly shows its connection with NB (II, p. 104) which runs here thus: "अनुमेये सत्त्वमेव । सपक्ष एव सत्त्वम् । असपक्षे चासत्त्वमेव निश्चितम् ।" And the commentator, Dharmottarācārya, tells us (pp. 22 ff.) that the word निश्चित is to be taken also with the preceding two sentences at the end. He also supports the use of the word एव. This is undoubtedly a later development or the true explanation traditionally handed down to the teachers though not recorded before. And, I think, T[2] gives here the original reading strictly following Skt. We have seen that T[2] was a very careful translation, though there are defects as will be shown later on. Hiuen-tsang does not make any mention of Dharmakīrtti (about 635-650 A.D.), though the latter was living at that time; yet, it is not improbable that the former used the word under discussion having taken it from the latter; or it may be that the above line of Diṅnāga was then being interpreted by the contemporary scholars in that way as found in NB and Ch.

Sometimes T[1] has defective or worse readings (See Notes 49, 50, 52), and sometimes it gives also absolutely wrong ones. For instance, see Note 79. Here (p. 5, ll. 13.14), as Haribhadra explains, the reading must be गुणकर्मसु भावात्, but T[1] has गुणकर्मस्वभावात्, which cannot be accepted. Nor is the reading गुणकर्महेतोः supplied by Ch correct. T[2] is, however, right when it reads गुणकर्मभावात् which can be taken to mean गुणकर्मसु भावात्. See also Notes 82,85.

As regards अव्यतिरेक (p. 7, l. 7) T[1] here gives an entirely different reading: यथा आकाशे नित्यत्वमकृतकत्वं च दृष्टमिति (See Note 108). That this reading cannot be admitted is proved on two grounds. First, the main part of the syllogism, नित्यः शब्दो मूर्तत्वात् (p. 6, ll. 18-19), is common to all the पक्षाभास the only difference being with regard to the words for दृष्टान्त, such as परमाणुवत् (l. 19), कर्मवत् (p. 7, l. 1), etc. Thus there is no reason as to why the phrase नित्यः शब्दोऽमूर्तत्वात्, should not also be applied to the case of अव्यतिरेक. Secondly, the reading supplied by T[1] as quoted above is not an example of अव्यतिरेक as required, but of अप्रदर्शितव्यतिरेक not in our NP, but in NB, p. 118

(and PNT V. 78). The Example of it as given there is "यथा अनित्यः शब्दः कृतत्वाद् आकाशवत्". T¹ differs from Skt., Ch and T² also with regard to the example of विपरीतव्यतिरेक (p. 7, l. 7) when it reads: यन्नित्यं (तद्) अकृतमिति वक्तव्ये यदकृतकं तन्नित्यमित्युक्तमिति for "यदनित्यं तन्मूर्तं दृष्टमिति वक्तव्ये यन्मूर्तं तदनित्यं दृष्टमिति" in our Skt. text which is supported by both Ch and T² (See Note 108). The reading given here by T¹ is actually the same as for विपरीतव्यतिरेकदृष्टान्ताभास in NB, p. 118 (and PNT, V. 79, p. 119). See Note 109.

It is, therefore, evident from the above that T¹ in giving such different readings must have had some connection with NB, probably due to the translator himself who knew both the texts, NP and NB and seems to have confouuded them when translating the former.

The difference between Skt. T¹ and Ch. T² (IX) is found in not less than twenty six cases. Let us consider here some of them which are important. It is found that sometimes the reading lost both in Skt. and T¹ are preserved by Ch. and T². For instance, as an illustration of लोकविरुद्ध (p. 2, l. 20, § 14) the sentence शशी (Ch lit. शशाङ्कः) न चन्द्रः is found only in Ch and T². See Note 22. This passage, as we have already seen, with a slight different reading, अचन्द्रः for न चन्द्रः, occurs also in NB, p. 111, in connection with प्रतीति-निराकृत (=लोकविरुद्ध). Thus a doubt arises here as to whether it was taken by Hiuen-tsang from Dharmakīrtti's NB or whether he gave us the actual reading of NP as it was before him. We know, Hiuen-tsang did not mention Dharmakīrtti though they were contemporary. Yet, it is not improbable that the former was acquainted with the views of the latter. It may also be said that when at Nalanda (638 A. D.), Hiuen-tsang might have naturally been familiar with the

Nyāya-school of Diṅnāga as it was developing at that time. So the illustration might have been taken by both Dharmakīrtti and Hiuen-tsang from that traditional school, and the latter might have added it when translating the NP. But from this it does not follow that the reading in question could not originally have belonged to NP. In favour of this view it may be added that the reading is given also in T² which was so carefully made comparing both Ch and Tib. books.

On p. 3, l. 7 we read in the Skt. text उक्ताः पक्षाभासाः; similarly one may expect to read उक्ता हेत्वाभासाः after they are described on p. 5, l. 19. It is, however, not to be found there, but in Ch and T². See Note 87.

Again, it is Ch and T[2] and not Skt. and T[1] that have preserved the original reading with regard to the example of प्रत्यक्षाभास, p. 7, l. 21. Here for the word °स्वलक्षणविषयत्वात् in Skt. and T[1] we should read °स्वलक्षणाविषयत्वात्, and it is actually found in Ch and T[2]. See Note 123 and Add. Corr.

On the other hand, some times Ch and T[2] unnecessarily omit a few words. See Notes 55, 59, 60. On p. 5, l. 15, भावस्य is unnecessarily used twice in Skt. and T[1], but Ch and T[2] omit them altogether as being easily understood. See Notes 81, 82.

In seven cases T[1] has differd from all others (II), but nowhere has it given any better reading; on the contrary, sometimes we have bad or wrong readings in it. For instance, see Notes 13, 26, 79.

T[2] differs from Ch in ten places (III). In one of them it appears to have preserved the original reading as we have already noticed (under I). See Note 5. Once it has actually done so though it is omitted in Ch. See Note 58. Once T[2] has the same reading as in Skt. though Ch reads it wrongly (Note 79). Similarly T[2] has a wrong reading once while Ch reads rightly (Note 107). In two cases T[2] unnecessarily adds something more than what is in Ch. (Notes 119, 120). In some cases the difference between them is immaterial (Notes 15, 18, 116-117).

In sixteen cases T[2] is found to have differed from other versions (IV), the important ones being as follow: For धर्मिविशेषविपरीतसाधन (p. 5, l. 5) in all other versions T[2] reads धर्मिव्यभिचारविरुद्धहेतुः (Note 68), which cannot be accepted; nor can one admit its reading उभयव्यावृत्त (p. 7, l. 14) for उभयाव्यावृत्त (Note 107). For नामजात्यादिकल्पना (p. 7, l. 14) it has व्यवहारादिकल्पना which is not better than the former (Note 115). In the phrase कल्पनाज्ञानमर्थान्तरे (p. 7, l. 19) T[2] omits अर्थान्तरे which does not seem to be absolutely necessary. As shown in Note 134 the reading found in T[2] cannot be supported.

Only in one instance T[2] differs from Skt., Ch agreeing, however, with T[1] (V) and this is with reference to the last पक्षाभास called प्रसिद्धसम्बन्ध (Note 20). Both T[1] and T[2] are wrong here. T[1] and T[2] differ from Skt. and Ch (VII) only twice (Notes 8, 121), and there is only one case (Note 23) where Ch differs from all (XII). But the point of difference is very insignificant. In two cases it is noticed that T[1] and T[2] differ not only from each other but also from Skt. (VI. Notes 42, 64).

The difference between Skt. and others (X) is in three cases only (Notes 30, 74, 75), the most important of them being what is shown in the Note 75. As regards the divergence between Skt. and Ch (XI) there are three instances (Notes 19, 27, 119); while that between Ch T[1] and Skt. T[2] (XIII) is in two cases (Notes 10, 65), but this is too insignificant to deserve mention.

5 ANALYSIS OF THE SUBJECT.

The following lines will give an idea of the contents of our NP:,

§ 1. bstan. bcos. bsdus. pa (शास्त्रार्थसंग्रहः):
- I. sgrub. par. byed. pa (साधनम्).
- II. sgrub. par. byed. pa. ltar. snaṅ. ba (साधनाभासः).
- III. tshad ma (प्रमाणम्):
  - (i) mṅon. sum (प्रत्यक्षम्),
  - (ii) rjes. su. dpag. pa (अनुमानम्).
- IV. tshad. ma. ltar. snaṅ. ba (प्रमाणाभासः):
  - (i) mṅon. sum. ltar. snaṅ. ba (प्रत्यक्षाभासः),
  - (ii) rjes. su. dpag. pa. ltar. snaṅ. ba (अनुमानाभासः).
- V. sun. ḥbyin. pa (दूषणम्).
- VI. sun. ḥbyin. pa. ltar. snaṅ. ba (दूषणाभासः).

I. sgrub. par. byed. pa (साधनम्).

§ 2. sgrub. par. byed. pa (साधनम्):
- A. phyogs (पक्षः).
- B. gtan. tshigs (हेतुः).
- C. dpe (दृष्टान्तः).

§ 3. A. phyogs (पक्षः).

§ 4. B. gtan. tshigs (हेतुः):
- (i) phyogs. kyi. chos. ñid (पक्षधर्मत्वम्),
- (ii) mthun. paḥi. phyogs. la. yod. pa (सपक्षसत्त्वम्)
- (iii) mi. mthun. paḥi. phyogs. la. med. pa (विपक्षासत्वम्).

§ 5. mthun. paḥi. phyogs (सपक्षः).

§ 6. mi. mthun. paḥi. phyogs (विपक्षः).

§. 7. C. dpe (दृष्टान्तः):
- (i) chos. mthun. pa. ñid. kyis (साधर्म्येण),
- (ii) chos. mi. mthun. pa. ñid. kyis (वैधर्म्येण).

§ 10. hdi. rnams. sgrub. par. byed. pa. rnams. yin. no
(एतानि साधनानि).

II. sgrub. par. byed. pa. ltar. snaṅ. ba. rnams. so
(साधनाभासाः):
A. phyogs. ltar. snaṅ. ba (पक्षाभासः),
B. gtan. tshigs. ltar. snaṅ. ba (हेत्वाभासः),
C. dpe. ltar. snaṅ. ba (दृष्टान्ताभासः).

§ 11. A. phyogs. ltar. snaṅ. ba. rnams (पक्षाभासाः) 9:
§ 12. (i) mṅon. sum. gyis. gnod. pa (प्रत्यक्षविरुद्धः),
§ 13. (ii) rjes. su. dpag. pas g° (अनुमानवि°),
§ 14. (iii) rjig. rten. gyis g° (लोकवि°),
§ 15. (iv) yid. ches. pas g° (आगमवि°),
§ 16. (v) raṅ. gi. tshig. gis g° (स्ववचनवि°),
§ 17. (vi) khyad. par. rab. tu. grags. pa. ma. yin. pa (अप्रसिद्धविशेषणः),
§ 18. (vii) khyad. par. can. rab. tu. grags. pa. ma. yin. pa (अप्रसिद्धविशेष्यः),
§ 19. (viii) gñis. ka. rab. tu. grags. pa. ma. yin. pa (अप्रसिद्धोभयः),
§ 20. (ix) rab. tu. grags. pa. daṅ. ḥbrel (प्रसिद्धसम्बन्धः).

§ 21. ḥdi. rnams. dam. bcaḥ. baḥi. skyon. rnams. so (एते प्रतिज्ञादोषाः).

§ 22. B. gtan. tshigs. ltar. snaṅ. ba. rnams. so (हेत्वाभासाः) 3:
(i) ma. grub. pa (असिद्धः),
(ii) ma. ṅes. pa (अनैकान्तिकः),
(iii) ḥgal. ba (विरुद्धः).

§ 23. (i) ma. grub. pa. rnams (असिद्धाः) 4:
§ 24. (*a*). gñis. ka. la. ma. grub. pa (उभयासिद्धः),
§ 25. (*b*). gaṅ. ruṅ. la. ma. grub. pa (अन्यतरा°),
§ 26. (*c*) the. tsom. za. nas. ma. grub. pa (सन्दिग्धा°),
§ 27. (*d*) gshi. ma. grub. pa (आश्रया°).

§ 28. (ii) ma. ṅes. pa. rnams (अनैकान्तिकाः) 6:
§ 29. (*a*) thun. moṅ (साधारणः),
§ 30. (*b*) thun. moṅ. ma. yin. pa (असाधारणः),
§ 31. (*c*) mthun. phyogs. kyi. phyos. gcig. la. yod. la.

mi. mthun. phyogs. la. khyab. pa (सपक्षैकदेशवृत्ति-विपक्षव्यापी),

§ 32. (*d*) mi. mthun. phyogs. gcig. gi. yul. la. yod. la. mthun. phyogs. la. khyab. pa (विपक्षैकदेशवृत्तिः सपक्ष-व्यापी),

§ 33. (*e*) gñis. kaḥi. phyogs. cig. gi. yul. la. yod. pa (उभयपक्षैकदेशवृत्तिः),

§ 34. (*f*) ḥgal. ba. la. mi. ḥkhrul. ba (विरुद्धाव्यभिचारी).

§ 35. (iii) ḥgal. ba. rnams (विरुद्धाः) 4:

§ 36. (*a*) chos. kyi. raṅ. bshin. phyin. ci. log. tu. sgrub. par. byed. pa (धर्मस्वरूपविपरीतसाधनः),

§ 37. (*b*) chos. kyi. khyad. par. phyin° (धर्मविशेषवि°),

§ 38. (*c*) chos. can. gyi. raṅ. bshin. phyin° (धर्मि-स्वरूपवि°),

§ 39. (*d*) chos. can. gyi. khyad. par. phyin° धर्मि-विशेषवि°).

§ 40. C. dpe. ltar. snaṅ. ba. rnams (दृष्टान्ताभासाः) 2:

(i) chos. mthun. pa. ñid. kyis (साधर्म्येण),

(ii) chos. mi. mthun. pa. ñid. kyis (वैधर्म्येण).

(i) chos. mthum. pa. ñid. kyis. dpe. ltar. snaṅ. ba. rnams (साधर्म्येण दृष्टान्ताभासाः) 5:

§ 42. (*a*) sgrub. par. byed. paḥi. chos. ma. grub. pa (साधनधर्मासिद्धः),

§ 43. (*b*) bsgrub. byaḥi. chos. ma° (साध्यधर्मा°),

§ 44. (*c*) gñis. ka. ma° (उभया°),

§ 45. (*d*) rjes. su. ḥgro. ba. med. pa (अनन्वयः),

§ 46. (*e*) rjes. su. ḥgro. ba. phyin. ci. log. pa (विपरी-तान्वयः).

(ii) chos. mi. mthun. pa. ñid. kyis. dpe. ltar. snaṅ. ba. rnams (वैधर्म्येण दृष्टान्ताभासाः) 5:

§ 47. (*a*) sgrub. par. byed. pa. ldog. pa. med (साधना-व्यावृत्तः),

§ 48. (*b*) bsgrub. par. bya. ba. ldog° (साध्याव्या°).

§ 49. (*c*) gñis. ka. ldog° (उभयाव्या°).

§ 50. (*d*) ldog. pa. med. pa (अव्यतिरेकः).

§ 51. (*e*) ldog. pa. phyin. ci. log. pa (विपरीतव्यतिरेकः).

§ 52. ḥdi. rnams. ni. sgrub. par. byed. par. ltar. snaṅ. ba. rnams. so (एते साधनाभासाः).

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§ 53. III. tshad. ma. dag (प्रमाणे) 2:

§ 54. (i) mṅon. sum (प्रत्यक्षम्),

§ 55. (ii) rjes. su. dpag. pa (अनुमानम्).

§ 56. rtags (लिङ्गम्).

§ 57. ḥbras. bu (फलम्).

IV. tshad. ma. ltar. snaṅ. ba. rnams (प्रमाणाभासाः) 2:

§ 59. (i) mṅon. sum. ltar. snaṅ. ba (प्रत्यक्षाभासः),

§ 60. (ii) rjes. su. dpag. ltar. snaṅ. ba (अनुमानाभासः).

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§ 61. V. sun. ḥbyin. pa. rnams (दूषणानि) 3:

§ 62, (i) sgrub. par. byed. paḥi. skyon (साधनदोषः),

(ii) phyogs. kyi. skyon (पक्षदोषः),

(iii) rtags. kyi. skyon (हेतुदोषः).

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§ 64. VI. sun. ḥbyin. ltar. snaṅ. ba. rnams (दूषणाभासाः) 5:

(i) ma. tshaṅ. ba. ñid. brjod. pa (न्यूनत्ववचनम्),

(ii) phyogs. kyi. skyon. brjod. pa (पक्षदोषवचनम्),

(iii) ma. grub. paḥi. rtags. su. brjod. pa(असिद्धहेतुकवचनम्),

(iv) ma. ñes. paḥi rtags. su. brjod. pa (अनेकान्तहेतुकवचनम्),

(v) ḥgal. baḥi. rtags. su. brjod. pa (विरुद्धहेतुकवचनम्).

TIBETAN TEXT

RGYA.GAR.SKAD.DU। NYĀ.YA.PRA.VE.ÇA. NĀ.MA. PRA.MĀ.ṆA. PRA.KA.RA.ṆA। BOD.SKAD.DU। TSHAD.MA. RIGS.PAR.ḤJUG.PAḤI. SGO. SHES.BYA.BAḤI. RAB.TU.BYED.PA॥

ḥjam.dpal. gshon.nur.gyur.pa.la.
phyag.ḥtshal.lo॥

1. sgrub.pa. daṅ. ni. sun.ḥbyin. ñid।
ltar.snaṅ.bcas.pa. gshan.rtogs.phyir।
mṅon.sum. daṅ. ni. rjes.su.dpag।
ltar.snaṅ.bcas.pa. bdag.rig.phyir॥

ces.pa. bstan.bcos.bsdus.paḥo॥

2. de.la. phyogs.la.sogs.pa.brjod. pa.rnams. sgrub.par.byed. pa. ste। phyogs. daṅ. gtan.tshigs. daṅ. dpe. brjod.pa.rnams. ni. phyir.rgol.rnams.kyis. ma.rtogs.paḥi.don. rab.tu.rtogs.par.byed. paḥi. phyir.ro.shes.paḥo॥

3. de.la. phyogs. ni. rab.tu.grags.paḥi. chos.can. rab.tu. grags.paḥi. khyad.par.gyis. khyad.par.du.byas.pa. raṅ.gis. sgrub.-bya.kho.nar.ḥdod.pa. mṅon.sum. la.sogs. pas. gnod.pa.med.pa.-can. ḥdi.lta.ste। sgra. mi.rtag. ces.pa.lta.buḥo॥

4. gtan.tshigs. ni. tshul.gsum.mo। tshul.gsum.po. de. yaṅ. gaṅ.she.na। phyogs.kyi. chos.ñid.daṅ। mthun. paḥi. phyogs.ñid.la. yod.par.ṅes.pa.daṅ। mi.mthun.paḥi. phyogs.la. med.pa. ñid.du. ṅes.pa. yaṅ.ṅo॥

5. mthun.paḥi. phyogs.de.yaṅ.gaṅ। mi.mthun.paḥi. phyogs. de. gaṅ she.na। bsgrub.par.bya.baḥi.chos.kyi.spyis. don. mtshuṅs. pa. ñid. mthun.paḥi.phyogs.te। ḥdi.ltar.sgra.mi.rtag.par.bsgrub. pa.la. bum.pa.la.sogs.pa. yaṅ. mi.rtag.pa.yin.pas. mthun.-phyogs.so॥

6. mi.mthun.paḥi. phyogs. ni. gaṅ.la. bsgrub.par.bya.ba. med.pa. ste। gaṅ. rtag.pa. yin.pa. de.[1]byas.pa.ma.yin. par. mthoṅ. ste। dper.na. nam.mkhaḥ. bshin. shes.paḥo॥ de.la. byas.

1. After *yin* MS and C read *par* for *pa* omitting *de*.

pa.ñid. dam ı btsal.ma.thag.tu.byuṅ.ba. [2]phyogs.kyi. chos.ñid. daṅ. bsgrub.par.bya.ba. med.pa. ñid.du. ṅes.pa.[2] shes.pa. mi.-rtag.pa.la. gtan.tshigs.so ॥

7. dpe.ni. gñis.su.dbye. ste ı chos.mthun.pa. daṅ ı chos.-mi.mthun.pa. yaṅ.ṅo. ॥

8. de.la. chos.mthun.pa. ni. gaṅ.la. gtan.tshigs.kyi. mthun.-paḥi.phyogs. ñid.la. yod.pa. ston.pa. ste ı gaṅ. byas.pa. de. mi.rtag.-par. mthoṅ. ste ı dper.na. bum.pa.la.sogs.pa. bshin. shes.paḥo ॥

9. chos. mi.mthun. pa. yaṅ ı gaṅ.la. bsgrub. par. bya.ba. med.pa.la. rtags.med.pa. ñid.du. ston.pa. ste ı gaṅ. rtag.pa. de. byas. pa.ma.yin. te ı dper.na. nam.mkhaḥ. bshin. shes.paḥo. ॥ rtag.paḥi.sgras. ni. ḥdir. mi.rtag.pa.ñid. med.par.brjod.pa. yin.la[2a] ı byas.pa.ma. yin. paḥi. sgras. kyaṅ. byas.pa.med.par. ro ı ji.ltar. yod. daṅ. med.dag. yod. ces. smras.pa. phyogs.la.sogs. pa.rnams.so ॥

10. ḥdi.rnams.kyi. brjod.pa.rnams. ni. gshan.gyis. rab.tu.-rtogs. paḥi. dus.na. sgrub.par.byed.pa.ste ı ḥdi.ltar. sgra. mi.rtag. ces.pa. ni. phyogs.brjod.paḥo ı byas.paḥi. phyir. shes.pa. phyogs.kyi. chos. brjod.pa. ñid.do ı gaṅ. byas.pa. de. mi.[3] rtag.par.[4] mthoṅ. ste ı dper.na. bum.pa.bshin. shes.pa. mthun.[5] phyogs.la. rjes.su.-ḥgro. bar. brjod. do ı gaṅ. rtag.pa. yin. pa. de. byas.pa.ma.yin. par. mthoṅ. ste ı dper.na. nam.mkhaḥ.la. sogs.pa.bshin. shes.pa. bzlog.-pa. brjod.paḥo ॥

ḥdi.rnams.ñid. gsum. yan.lag ces. brjod.do ॥

11. bsgrub.par. bya.bar.ḥdod.pa.la. yaṅ. mṅon.sum.[6]la.-sogs.pas.bsal. ba.rnams. phyogs.ltar.snaṅ.ba.ste ı ḥdi.ltar. mṅon.-sum.gyis. bsal.ba. daṅ ı rjes.su. dpag.pas. bsal.ba. daṅ ı ḥjig.rten.-pas. bsal.ba. daṅ ı yid. ches.pas. bsal.ba. daṅ ı raṅ.gi. tshig.gis. bsal.ba. daṅ ı khyad. par.rab.tu.grags.pa.ma.yin.pa. daṅ ı khyad.-par.can. rab.tu.grags.pa. ma.yin.pa. daṅ ı gñis.ka.rab.tu.grags.-pa.ma.yin.pa. daṅ ı grags. pas.bsal.ba.[7] yaṅ. ste. shes.so ॥

12. de.la. mṅon.sum.gyis. gnod.pa. ni. dper.na. sgra. mñan.-bya.ba. ma.yin. shes.pa.lta.buḥo ॥

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2. The meaning of *phyogs. kyi...ṅes.pa.* is not quite clear.
2a. Read *pa* for *la*.
3. All *ni*, but as the sense requires it must be read *mi*.
4. After *par* A adds *yaṅ* which is superfluous.
5. C *ḥthun*.
6. All *gsum*.
7. See §20 and the *Comparative Notes*, *prasiddhasambandha*. §§ 11, 20.

13. rjes.su.dpag.pas. gnod.pa. ni. dper.na. bum.pa. rtag. ces.pa.lta.buḥo ॥

14. ḥjig.rten.gyis. gnod.pa. ni. dper.na. miḥi. mgo.thod. gtsaṅ. ste। sems.can.gyi. yan.lag.yin.paḥi.phyir। duṅ. daṅ. ña.phyis. çes.pa.bshin. shes. pa.lta.buḥo ॥

15. yid.ches.pas. gnod.pa. ni. dper.na. bye.brag.pas. sgra. rtag. ces. bsgrub.pa.lta.buḥo ॥

16. raṅ.gi. tshig.gis. gnod.pa. ni. dper.na. ṅaḥi. ma.mo. gçam. shes. pa.lta.buḥo ॥

17. khyad.par. rab.tu. grags.pa.ma.yin.pa. ni. dper.na. sṅas.rgyas. pas. graṅs.can.pa.la. sgra. ḥjig. ces.pa.lta.buḥo ॥

18. khyad.par.can. rab.tu.grags.pa.ma.yin.pa. ni. dper.na. graṅs. can.pas. sṅas.rgyas.pa. la. bdag. ni. sems.dpaḥ.can. shes.-pa.lta.buḥo ॥

19. gñis.ka.rab.tu.grags.pa.ma.yin. pa. ni. dper.na. bye.brag.-pas. sṅas. rgyas.pa.la. bdag. ni. bde.ba.la.sogs. pa.'ḥdu.bar.byed.-pa.can. shes.pa.lta.buḥo ॥

20. rab.tu.grags.pa.yaṅ. ḥbrel. te। dper.na. me. dro.ba. med. ces.pa.lta. buḥo ॥

21. ḥdi.rnams.kyi. brjod.pa. ni. chos.kyi. raṅ.bshin. ḥgog.-par. byed.paḥi. sgo. ste। yaṅ.dag.par. rab.tu.rtogs. pa.med. pa. daṅ। sgrub.par.byed. pa.ḥbras.bu. med.paḥi.phyir. dam.bcaḥ.baḥi. skyon.-rnams.so ॥

22. ma.grub.pa. daṅ। ma.ṅes.pa daṅ। ḥgal.ba. ste। gsum.-pa.rnams.[8] ni. gtan.tshigs.[9]ltar.snaṅ.ba.rnams. so ॥

23. de.la. ma.grub.paḥi. dbye.ba.bshi. ste। gñis.ka.la.ma.-grub.pa. daṅ। gaṅ.yaṅ.ruṅ.ba.la.ma.grub. pa. daṅ। the.tshom za.-nas. ma.grub.pa. daṅ। gshi.ma.grub.pa.[10] yaṅ.ṅo. shes.paḥo ॥

24. de.la. sgra.mi.rtag.ñid.sgrub.pa. la. mig. gis. gzuṅ.bar.-bya.ba.ñid. kyi. phyir. shes.pa. gñis.ka.la. ma. grub. paḥo ॥

25. sgra.mṅon.par.gsal.bar.smra.ba.la. byas.pa.ñid.kyi.-phyir. shes. pa. gaṅ.ruṅ.la. ma.grub.paḥo ॥

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8. *gsum. pa. rnams* means *tṛtīyaḥ* which has no sense here. Evidenty it is used here to mean *trayaḥ*.

9. V *tshig* for *tshigs*.

10. T[1] *gshis. grub. pa.* which is evidently wrong. C and T[2] are, however, very clear: *gshi. ma. grub. pa.* See § 27.

26. me. sgrub.pa.la. rlaṅs.pa.la.sogs.paḥi. dṅos.por. the.-tshom.za.baḥi.ḥbyuṅ.ba. ḥdus.pa. brjod.pa. lta.bu. the.tshom.za. nas. ma.grub.paḥo ॥

27. nam.mkhaḥ rdzas.su. yod.de। yon.tan.gyi.gshi.ñid.kyi.-phyir. shes.pa. nam.mkhaḥi.yod.[11]pa.ñid. du.brjod.pa.la. gshi.-ma.grub. paḥo ॥

28. ma.ṅes.pa. ni. drug.du.dbye. ste। thun.moṅ. daṅ। thun.moṅ.ma.yin.pa. daṅ। mthun.phyogs.kyi. phyogs.gcig.[12] la. yod.la mi.mthun.phyogs. la. khyab.pa. daṅ। mi.mthun.phyogs.-kyi. phyogs.gcig. gi. yul.la. yod.la. mthun.phyogs. la. khyab. pa. daṅ। gñis.kaḥi. phyogs.cig. gi.yul.la. yod.pa. daṅ। ḥgal.ba.la. mi.ḥkhrul.ba. yaṅ. shes.paḥo ॥

29. de.la. thun.moṅ.ba. ḥdi.ltar. gshal.bya.ñid.kyi.phyir. sgra. rtag. ces. paḥo ॥ de.ni. rtag.mi.rtag.gi. phyogs. dag.la. thun. moṅ.ba.ñid.kyi. phyir. ma.ṅes.pa. ste। ji.[13]ltar. bum.pa. la.sogs.pa.bshin. gshal.bya.ñid.kyi.phyir. rtag. ces.pa.lta.buḥo[14] ।

30. thun.moṅ.ma.yin.pa.ni. mñan.bya.ñid.kyi.phyir. sgra. rtag. ces. paḥo। dē.ni.rtag. mi.rtag.gi. phyogs.dag.las. ldog.pa.-ñid.kyi. phyir. daṅ। rtag.mi.rtag.gi. rnam.par.ṅes.pa.spaṅs.paḥi. gshan. yaṅ.med.paḥi.phyir। mñan.bya.ñid. ḥdi. ji.ltar.na the.-tshom. gyi. rgyu.ñid.do. shes.paḥo ॥

31. mthun.phyogs.kyi. phyogs.cig.gi.[15] yul.la. yod.la. mi.-mthun.phyogs.la. khyab.pa. ni. sgra.rtsol.bas. byuṅ.ba. ma. yin. te।[16] mi.rtag.pa.ñid.kyi.phyir. shes.paḥo ॥ ḥdiḥi.[17] mi. mthun.paḥi. phyogs. ni. rtsol.ba.las.byuṅ.[18] baḥo ॥ glog.[19] daṅ. nam.mkhaḥ.-la sogs.pa. ni. mthun. phyogs. so ॥ de.la. yul.gcig. glog.la.sogs.

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11. It must be read *med* as in T^2.

12. Here *gi. yul.* is to be supplied before *la.*

13. Originally *ḥdi* but corrected to *ji* according to A and it is supported by V.

14. Evidently the reading here is defective and omits some words for Skt. "शब्दः आहोस्विद् आकाशवत् प्रमेयत्वात् नित्य इति ।"

15. MS *gis* for *gi.*

16. *rtsol. bas. byuṅ ba. ma. yin.* means *prayatnānutpanna*, but the actual reading should be *btsal. ma. thag. tu. byuṅ. ba.* meaning *prayatnānantarīyaka*, or *prayatnanāntarīyaka*, as supported by T^1 and T^2. See § 6, p. 2, l. 1.

17. MS *ḥdaḥ.*

18. See Note 16.

19. MS C *glag.*

pa.la. mi.rtag.pa.ñid. yod.la. nam.mkhaḥ.la.sogs.pa.la. med. kyi. phyir.[19a] ḥdiḥi mthun.phyogs. rtsol.ma.byuṅ. daṅ. mi.mthun. phyogs. bum.pa.la.sogs.paḥo ‖ de.la. thams.cad.la. mi.rtag.pa. ñid. yod.la. ḥdiḥi[20] yaṅ. glog. daṅ. bum.pa. chos.mthun.paḥi.phyir. ma.ṅes.-paḥo ‖ ji.ltar. bum.pa.la.sogs.pa.bshin. mi.rtag.pa.ñid. kyi.phyir. rtsol.ba.las.byuṅ.shes. pa.lta. buḥo ‖[21]

32. mi.mthun.phyogs.kyi. yul.gcig. la. yod.la. mthun.phyogs. la.khyab. pa. ni. ji.ltar. sgra. rtsol ba.las.byuṅ.ba. yin. te. mi.rtag.pa.ñid. kyi.phyir. shes.paḥo ‖ rtsol.ba.las.byuṅ.baḥi. sgra. ni. ḥdiḥi. phyogs.so । bum.pa.la.sogs.pa. ni. mthun.[22] phyogs । de.la. bum.pa.la.sogs.pa. thams.cad.la. mi.rtag.pa. ñid.do ‖ glog. daṅ nam.mkhaḥ.la.sogs.pa. ni. mi.mthun.phyogs.so ‖ de.la. glog. la.sogs.pa.la. mi.rtag.pa.ñid. yod.la. nam.mkhaḥ.la.sogs.pa.la. med. pa. deḥi.phyir. ḥdi. yaṅ. sṅa.ma.bshin. ma.ṅes.paḥo ‖

33. gñis.kaḥi.phyogs.gcig.gi.yul.la. yod.pa. ni. ji.ltar. sgra. rtag. ste. lus.can.ma.yin.pa.ñid.kyi. phyir. shes.pa । ḥdi.la. rtag. pa.ni. phyogs. so ‖[23] nam.mkhaḥ. daṅ. rdul.phran.la.sogs.pa. ni. mthun.[24]phyogs.so ‖ de.la. mthun.[25]phyogs.kyi. yul.cig. nam.mkhaḥ.la. lus.can.ma.yin.pa.ñid. yod.la. rdul.phran.la.-sogs.pa.la. med.do ‖ ḥdiḥi. mi.rtag.paḥi.phyogs. bum.pa. daṅ. bde.ba.la.sogs.pa. ni. mi.mthun.phyogs.so ‖ de.la. bde.ba.la.-sogs.pa. ni. lus.can.ma.yin. pa.ñid. yod.la. bum.pa.la.med. do ‖ deḥi.phyir. ḥdi. yaṅ. bde.ba. daṅ. nam.mkhaḥ. chos.mthun.paḥi. dper. byas.pa.ñid.kyis. ma.ṅes.paḥo ‖

34. ḥgal.ba.la. mi.ḥkhrul.ba. ni. ji.ltar. sgra. mi.rtag.te. byas.pa.ñid.kyi.phyir. bum pa.bshin । sgra. rtag.Ste. mñan.bya.-ñid.kyi.phyir. sgra.bshin.[26] shes.pa. । ḥgal.baḥi. don. dag. gcig.la. yod.pa. ni. gñis.ka.la. the.tshom.gyi. rgyu.ñid.do ‖

35. ḥgal.ba. ni. bshir.dbye. ste । chos.kyi.raṅ.bshin. phyin.-ci.log.tu.sgrub.par.byed.pa. daṅ । chos.kyi. khyad.par. phyin.ci.-

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19a. MS omits it.

20. For *ḥdḥi* read *ḥdi* as in §32, last line; §33, last line but one.

21. Here "*ahosvit...aprayatnāntarīyaka iti*" of Skt. is omitted altogether.

22. All *thun*. See Notes 24, 25.

23. According to Skt. the sentence should not end here.

24. MS *mthun* corrected to *ḥthun* according to A. C and V also read *ḥthun* which is another form of *mthun*.

25. MS *thun*. In C one letter before *thun* seems to have faded away.

26. According to Skt. the reading should be as in T[2] *sgra. ñid. bshin.*

log.tu. sgrub. par. byed.pa. daṅ ı chos.can.gyi. raṅ.bshin. phyin.-ci.log.tu. sgrub. par. byed.pa. daṅ ı chos.can.gyi. khyad.par. phyin.ci.log.tu. bsgrub.par. byed.pa. yaṅ.ṅo. shes.paḥo ॥

36. de.la. chos.kyi.raṅ.bshin.phyin.ci.log.tu.sgrub.par. byed.pa. ji.ltar.na. sgra. rtag. ste. byas.pa.ñid.kyi. phyir. shes.pa. ḥam. btsal.ma.thag.tu. byuṅ.ba.ñid.kyi.phyir ı shes ḥdi.[27] rtags. mi.mthun.phyogs. kho. ṅa.la. yod.pas. ḥgal. baḥo ॥

37. chos.kyi.khyad.par.phyin.ci.log.tu. sgrub.par. byed.pa. ji.ltar.na. mig.la.sogs.pa. gshan.[28]gyi.don. yin. te ı ḥdus. pa.ñid.-kyi.phyir. mal.cha. daṅ. stan la.sogs.paḥi. yan.lag.bshin. shes.pa. ḥdiḥi. rtags. ji.ltar. mig.la.sogs.pa.rnams.la. gshan.gyi.don.ñid.-sgrub.par. byed.pa. de.ltar. ḥdus.pa.ñid. kyaṅ. gshan.gyi. sgrub.-par.byed.pa. yin.la. mal.cha. daṅ. stan.la.sogs.paḥi. yan.lag.rnams. kyaṅ.ḥdus. pa ñid.yin.pas.so ॥

38. chos.can.gyi.raṅ.bshin. phyin. ci.log.du. sgrub.par.byed.-pa. ji.ltar.na. rdzas. daṅ. las. daṅ. yon.tan. dṅos.[29] med.de. dṅos.-poḥi. rdzas. gcig.pa.can.ñid.kyi.phyir. daṅ ı yon.tan. daṅ. las.kyi.-raṅ.bshin.yin.paḥi.phyir ı spyi. daṅ. khyad.par.bshin. shes.pa ı ḥdiḥi. rtags. ji.ltar. rdzas.la.sogs.paḥi. ma.yin.pa.la. sgrub.par.-byed.paḥi. dṅos.po.yin.pa. de.ltar. dṅos.poḥi. yod.pa.ñid.la. yaṅ. bsgrub.par. byed.pa. yin. te ı gñis.ka.la. mi.ḥkhrul. baḥi. phyir.ro ॥

39. chos.can.gyi.khyad.par.phyin.ci. log.tu. sgrub.par.byed.-pa.[30] ḥdi. ñid. ni. phyogs. sṅa.maḥi. rtags. ḥdi.ñid.la. chos.can.-gyi.khyad.par. gaṅ. yod.pa. rkyen.gyis. byas.[31]pa.ñid. daṅ. ı deḥi. bzlog.pa.med.pa.rkyen.gyis. byas.pa.ñid.la. yaṅ. sgrub.par.-byad.pa. yin. te ı gñis.ka.la.mi.ḥkrul.baḥi. phyir.ro ॥

40. dpe.ltar.snaṅ.ba.rnams. ḥdi.lta.[32] ste ı sgrub.par.byed.-

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27. MS *ḥdiḥi*.

28. MS *bshin*, C *gashan. ni*, V *gshin*, T[2] gives the correct reading.

29. T[1] differing from all the versions, Skt. Ch T[2] reads *rdzas. daṅ. las. daṅ. yon.tan. so. sor. med. de* ı It may be translated : *dravyaṃ karma guṇaś ca pṛthag na bhavati*, or it may also be translated : *na dravyaṃ, na karma, na guṇaḥ pṛthag bhavati*. Evidently in the place of *so. sor* the actual reading should have been *dṅos. po*. T[2] has *bhāvatvaṃ* or *bhāva eva* (*yod. pa. ñid. ni*), while Ch has simply *bhāvaḥ*.

30. Here *ji. ltar. na.* should be supplied according to Skt.

31. MS writes *byas* striking off *byed*, V also has *byas*.

32. V wrongly reads *ste* for *lta*. The true reading seems to be *lṅa* 'five.' Cf. Skt. *pañcaprakāraḥ*.

paḥi.chos.ma.grub.pa. daṅ ı bsgrub.par.bya.baḥi.chos.ma.grub.pa. daṅ ı gñis.kaḥi.chos.ma.grub.pa. daṅ ı rjes.su.ḥgro.ba.med.pa. daṅ ı rjes.su.ḥgro.ba. phyin.ci.log.pa. yaṅ. ṅo ıı shes.pa. chos. mthun.pa.ñid.kyis.so ıı

41. chos.mi.mthun.pa.ñid.la. yaṅ. sgrub.par.byed.pa. ldog.-pa.med.pa. daṅ ı sgrub.par.bya.ba.ldog.pa.med.pa. daṅ ı gñis.ka.-ldog.pa.med.pa. daṅ ı ldog.pa.med.pa. daṅ ı ldog.pa.phyin. ci.ldog.-pa. yaṅ. shes.paḥo ıı

42. de.la. sgrub.par.byed.paḥi.chos.ma.grub.pa. ni. ji.ltar. sgra. rtag. [33]ste ı lus.can.ma.yin.pa.ñid. kyi.phyir ı gaṅ. lus.can.-ma.yin.pa. de. rtag.par.mthoṅ. ste ı dper.na. rdul.phra.rab.bshin. shes.pa ı de. la.[34] phra.rab.la. bsgrub.par.bya.ba. rtag.pa.ñid. yod.la. sgrub.par.byed.paḥi. chos. lus.can. ma.yin.pa.ñid. med.de ı rdul.phran.rnams.lus.can.ñid.yin. paḥi.phyir.ro ıı

43. bsgrub.byaḥi.chos.ma.grub.pa. ni. ḥdi.ltar. sgra. rtag. ste.lus.can.ma.yin.pa.ñid.kyi. phyir ı gaṅ. lus.can.ma.yin.pa. ñid. de. rtag.par. mthoṅ. ste ı dper.na. blo.bshin. shes.pa ı blo. la. sgrub.par.byed.paḥi.chos. lus.can.ma.yin.pa.ñid. yod.la.[35] bsgrub.byaḥi. chos. rtag.pa. ñid. med.de. blo.mi.rtag.pa.ñid.kyi.-phyer.ro ıı

44. gñis.ka.ma.grub.pa. ni. gñis.su. dbye. ste ı yod.pa.daṅ. med.pa. yaṅ. shes.so ıı de.la. bum.pa.bshin. shes.pa. yod.pa.la. gñis.ka.la.ma.grub.pa. ste ı lus.can.ñid.yin.paḥi.phyir.daṅ ı mi. rtag.pa.ñid.kyi.yaṅ.phyir.ro ıı nam.mkhaḥ bshin. shes.pa. med. pa. gñis.ka.ma.grub.pa. ste ı nam.[36]mkhaḥ. med.pa.ñid.du. ḥdod.pa.laḥo ıı

45. rjes.su.ḥgro.ba.med.pa. ni. gaṅ.la. rjes.su ḥgro.ba.med.-pas. bsgrub.par.bya.ba. daṅ. sgrub.par.byed.pa. dag. lhan.cig.-yod.par. rab.tu. çes.par.byed.pa ı ji.ltar. bum.pa.la. byas.pa.ñid. daṅ. mi. rtag.pa.ñid. kyaṅ. mthoṅ. shes.paḥo ıı

46. rjes.su.ḥgro.ba.phyin.ci.log.pa. ni. gaṅ. byas.pa. de. mi.rtag.par. mthoṅ. shes. brjod.par.bya.ba.la. gaṅ. mi.rtag.pa. de. byas.pa yin. shes. zer.ba. lta.buḥo ıı

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33. V MS *te*.
34. Here *rdul* is wanting in all.
35. C with V reads *la* for *pa* in MS.
36. MS wrongly writes *nam* twice.

47. chos.mi.mthun.pa.la.yaṅ. sgrub.par.byed.pa.ldog.pa. med. pa. ni.[37] re.shig. las.la. bsgrub.bya. rtag.pa.ñid. ldog. ste ı las.rnams.mi.rtag.pa.ñid.kyi.phyir.ro ıı sgrub.par.byed.pa. ldog.pa. med.de ı las.rnams. lus.can.ma.yin.pa.ñid.kyi.phyir.ro ıı

48. bsgrub.par.bya.ba.ldog.pa.med.pa. ni. rdul.phra.rab. bshin. shes.pa.la. sgrub.par.byed.pa. lus.can.ma.yin.pa.ñid. ldog. ste ı rdul.phran.rnams. lus.can.ñid.yin.paḥi.phyir.ro ıı bsgrub.par.-bya.ba. rtag.pa.ñid. ldog.pa. med.de ı rdul. phran.rnams. rtag.pa.-ñid.kyi. phyir.ro ıı

49. gñis.ka. ldog.pa. med pa.ni. nam.mkhaḥ.bshin. shes. pa.la. rtag.pa.ñid. daṅ ı lus.can.ma.yin.pa.ñid. ldog.pa.ma.yin.pa.-ñid. (ldog.pa. med.)[38] de. nam.mkhaḥ.rtag.pa.ñid. kyi.phyir. daṅ ı lus.can.ma. yin.pa.ñid.kyi. yaṅ.phyir.ro ıı

50. ldog.pa.med.pa. ni. ji.ltar. nam.mkhaḥ.la. rtag.pa ñid. daṅ ı ma.byas.pa.ñid. kyaṅ. mthoṅ. shes.pa. lta.buḥo ıı

51. ldog.pa.phyin.ci.log.pa. ni. ji.ltar. gaṅ. rtag. ste. byas.-pa.ma.[39] byas. yin. shes. brjod.par.bya.ba.las. gaṅ. ma.byas.pa. de.rtag pa. yin. shes.zer.ba. lta.buḥo ıı

52. ḥdi.rnams.kyis. phyogs. daṅ. gtan.tshigs. daṅ. dpe.ltar. snaṅ.ba.rnams. brjod.pas. sgrub.par.byed.par.ltar.snaṅ.ba.rnams.-so ıı

53. bdag.ñid.kyis. rab.tu.rtogs.par.bya.baḥi. don.la. yaṅ. mṅon.sum. daṅ. rjes su.dpag.paḥi. tshad.ma.ñid.dag.go ıı

54. de.la. mṅon.sum. rtog.[40]pa.daṅ.bral.ba. ste ı çes.pa. gaṅ. gzugs.la.sogs. paḥi.[41] don.la. miṅ. daṅ. rigs.la.sogs.paḥi.trog.pa. daṅ. bral.pa.de. dbaṅ. po. so. soḥi. dbaṅ.po.la. yod.pa. ni. mṅon. sum. shes. paḥo ıı

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37. All omit here *las.bshin.* i. e. *karmavat* of the original Skt.

38. Here the bracketed portion appears to be unnecessary.

39. After *ste* the sense requires *de*. After *byas. pa. ma.* in both, V and MS, the actual reading is *pas. yin.* for *byas yin* as given above; the latter has, however, corrected *pas* to *byas* according to A. Evidently this second *byas* is not necessary, nor is the word *pas* required. See the *Comparative Notes*, § 51.

40. All *rtogs*. In Tib. the word for Skt. *kalpanā* is *rtog.pa*, not *rtogs.pa* which means *bodhi*, *jñāna*. etc. We should, therefore, read here *rtog.pa*. *Nyāyabindu* (p. 1) with T[2] reads *rtog.pa*. Our text, too, reads *rtog. pa.* just after a few words in this connection.

41. All expecting V omit *paḥi.*

55. rjes.su.dpag.pa. ni. rtags.las. don. mthoṅ. baḥo ॥

56. rtags. ni. tshul.gsum. tshaṅ.bar. brjod.pa. gaṅ.las. gaṅ. rjes.su.dpag.paḥi. çes.pa. skyes.pa. ḥdir. med. dbu.ma.pa.[42] mi.rtag. ces.pa. ḥdi.la.sogs.pa. ḥdi. rjes.su.dpag.paḥo ॥

57. gñis.ka.la. çes.pa.de.ñid. ḥbras. bu. ste । gzugs.la.sogs.pa. rtogs. pa.ñid.kyi.phyir.ro ॥

58. tshad.ma. ḥaṅ. de. ñid.de । don.byed.nus.pa. yaṅ. dag.par. rtogs.paḥi.phyir. shes.paḥo ॥

59. don.gshan.la. rtog pa.daṅ. bcas.paḥi. çes.pa. gaṅ. skyes. pa. de. mṅon.sum.ltar.snaṅ.baḥo । ji.ltar.na. bum.pa. ḥam. snam. bu. shes. rtog.pa.daṅ.bcas.pa. de. raṅ.gi. mtshan.ñid.kyi. yul.ñid.las. mṅon.sum. ltar.snaṅ.baḥo ॥

60. snar.gyi. rtags.ltar.snaṅ.la. ma.rtogs.pa. don.ltar.snaṅ.-baḥi. çes.pa. ni. rjes.dpag. ltar. snaṅ.ba. ste । rtags.ltar.snaṅ. gi. dbye.ba. maṅ.po. brjod.pa. de.las.rjes. su dpag.par.bya.ba.ltar. snaṅ. baḥi. çes.pa. ma.rtogs.par.ḥgyur.ba. de. ni. rjes. dpag. ltar.snaṅ. baḥo ॥

61. sgrub.par.byed.paḥi.skyon.brjod.pa.rnams. ni. sun.ḥbyin.-pa.rnams.so ॥

62. sgrub.par.byed.paḥi. skyon. yaṅ. ma.tshaṅ.ba. daṅ । mṅon.-sum.la.sogs.pa.gnod. phyogs.kyi.skyon.ñid. daṅ । rtags.kyi. skyon. ma.grub.paḥi. rtags.ñid. daṅ । ma.ṅes.paḥi. rtags.ñid. daṅ । ḥgal.-baḥi. rtags.ñid. daṅ । dpeḥi. skyon.ñid. daṅ । bsgrub.byaḥi. chos.-la.sogs. pa.ma.grub.paḥo ॥

63. deḥi. brjod.paḥi.phyir. rgol.gyis. rab.tu.rtogs.paḥi. dus.na. sun.ḥbyin.paḥo ॥

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42. Evidently the reading is defective here. It appears that the original xylograph from which the MS is made could not be read clearly owing to its indistinctness. So the scribe after *dpag. paḥi. çes pa* first wrote *ḥdi. na. med. mthun. paḥi. rtags.*, then according to A corrected it to *skyes. pa. ḥdir. med. dbu.ma. pa.mi.rtag.* V, too, is very indistinct here and the reading that could only be guessed is *ḥdir. me. daṅ. thus. pa. mi. rtag.* As regards C, I *think*, the reading is identical with that of A. None of these readings gives any clear sense. One may, therefore, suggest the following in accordance with Skt.: *ḥdir. me. daṅ. sgra. me. rtag.* = *atrâgniḥ, śabdo'nityaḥ.* See *Comparative Notes*, § 56.

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64. sgrub.par.byed.pa. skyon. mi.ḥgyur.ba.la. skyon.brjod.-pa.rnams. ni. sun.ḥbyin.ltar.snaṅ.ba.rnams. te । ji.ltar.na. sgrub.par. byed.pa. yaṅ.dag.par.tshaṅ.ba.la. ma.tshaṅ.ba.ñid. brjod.-pa. daṅ । phyogs. skyon.med.pa.la. phyogs.kyi. skyon.brjod.pa.daṅ । grub.paḥi. rtags.la. ma.grub.paḥi. rtags.su.[43] ma.ṅes.pa.med.paḥi. rtags.la. ma.ṅes.paḥi.rtags.su.brjod.pa. daṅ । mi.ḥgal.baḥi.rtags.la. ḥgal.baḥi. rtags.su.brjod.pa. daṅ । skyon.med.paḥi. dpe.la. dpeḥi.skyon.brjod.pa. ste । ḥdi.rnams. sun.ḥbyin.ltar.snaṅ.ba.-rnams.so ॥ ḥdi.rnams.kyis. gshan.gyis.[44] phyogs.la. skyon. med.pa.-ma.brjod.de । skyon.med. pa.ñid.kyi. phyir. shes.pa. re.shig. bshag.go ॥

65. tshig.don.cuṅ.zad. kun.bçad.pa ।
sṅon.la. phyogs. tsam. bsgrubs. paḥi. phyir ।
gaṅ. ḥdir. rigs. daṅ. mi.rigs. kyaṅ ।
gshan.las. de.dag. legs.çes.[45]bya ॥

shes.pa. rigs.par.ḥjug.paḥi. sgo. slob.dpon.chen.po. phyogs.kyi. glaṅ.pos. mdzad.pa. rdzogs.so ॥

kha.cheḥi. pa.ṇḍi.ta.chen.po. thams.cad.mkhyen. dpal.bsruṅ. ba.las । çā.kyaḥi.dge.sloṅ. grags. pa.rgyal.mtshan. dpal. bzaṅ. pos । dpal.sa.skyaḥi. gtsug. lag.khaṅ chen.por. bsgyur.baḥo ॥

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43. The words *brjod. pa. daṅ*, Skt. *vacanaṃ ca*, are wanting here.
44. Read *gyi* for *gyis* as the sense requires.
45. MS *shes*, but it is wrong.

COMPARATIVE NOTES

COMPARATIVE NOTES

The figures to the left refer to the pages and lines respectively in the Skt. text.

1 3 शास्त्रार्थ०. अर्थ is omitted in T^1. Ch. reads सर्वशास्त्रसारार्थ[1]. 1[a].

,, ,, प्रतिपाद्यत इति. T^1 has प्रत्याय्यत इति (rab.tu.rtogs.par.byed.paḥi phyir.ro. shes.paḥo ॥) 1[b].

,, 7 After साध्यत्वेन T^1 adds here एव (kho. nar). 2.

,, ,, इति वाक्यशेषः is not in T^1 T^2 Ch.

,, 8 नित्यः शब्दोऽनित्यो वा. Here T^1 T^2 Ch read only शब्दोऽनित्यः and not नित्यः शब्दोऽनित्यो वा as in Skt. 4.

,, 9 सपक्षे सत्त्वम्. T^1 सपक्ष एव सत्त्वनिश्चयः (mthun.paḥi.pyogs.ñid. la. yod.par.ṅes.pa). T^2 follows Skt. while Ch reads सपक्षे निश्चयसत्त्वम्[2]. 5.

,, ,, विपक्षे चासत्त्वम्. T^1 reads विपक्षे च असत्त्वनिश्चय एव (mi.mthun. paḥi. phyogs.la. med.pa.ñid.du. ṅes.pa. yaṅ.ṅo). T^2 Ch follow Skt. 6.

,, ,, °विपक्ष इति. T^1 T^2 add here चेत् 'if' (she.na) while Ch has उक्त 'said' (*wei*)[3] omitting इति. 7.

,, 13-15 तत्र कृतकत्वं° अनित्यादौ हेतुः. T^1 reads: de.la. byas.pa.ñid. dam । btsal.ma.thag.tu.byuṅ.ba. phyogs.kyi.chos. ñid. daṅ. bsgrub.par.bya.ba.med. pa. ñid.du. ṅes. pa. shes. pa. mi.rtag.pa.la. gtan.tshigs.so ॥ It may be translated thus:–तत्र कृतकत्वं प्रयत्नानन्तरीयकत्वं वा पक्षधर्म एव साध्याभाव एव च निश्चय इति अनित्ये हेतुः But it is not clear. Ch reads तत्र कृतकत्वं प्रयत्नानन्तरीयकत्त्वं वा सर्वथा पक्षधर्म एव, सपक्षे निश्चितमस्त्येव, विपक्षे सर्वथा नास्त्येव इति अनित्यादौ हेतुः.[4] T^2 follows Ch. It is to be noted here that at the end of the sentence there is अनित्यादि ("अनित्यादौ") both in Skt. and Ch, but in T^1 and T^2 there is only अनित्य (mi.rtag.pa.) and not आदि (la.sogs.-pa) added to it. 8.

1 15-16 साधर्म्येण वैधर्म्येण च. T^1 T^2 Ch सधर्मो विधर्मश्च. 9.

2 3 तद्यथा. T^1 Ch omit this. 10.

,, 4 After आकाश Ch adds आदि (*têng*)[5]. T^2 follows it. 11.

2 4-5 Here T[2] differing from all the versions defines अनित्य and कृतक and not नित्य and अकृतक respectively. 12.

,, 5-6 यथा° भाव इति. T[1] reads यथा भावाभावौ भाव इति (ji.ltar. yod. dan. med. dag. yod. ces) Evidently it is wrong. 13.

,, 7 पर.° T[1] has परेण (gshan.gyis). 14.

,, 8-9 कृतकत्वादिति पक्षधर्मवचनम्. T[2] differing from Ch reads कृतकत्वाद् हेतोः (byas.paḥi.phyir. ni. gtan.tshigs. yin.no). 15.

,, 9 तदनित्यम्. T[1] तन्नित्यम् (de. ni. rtag.par) which is wrong. The actual reading there seems to be *de. mi.rtag.par* (तदनित्यम्) 16.

,, ,, घटादिः. T[1] has घटः instead of घटादिः as in Skt. 17[a].

,, 11 °आकाशम्. T[1] has आकाशादिः (nam.mkhaḥ.la.sogs.pa). 17[b].

,, 13 पक्षाभासः. Ch appears to read साध्य-(or साधन-) पक्षाभास[6] whiel T[2] reads साध्याभास (bsgrub.bya.ltar.snan.no) 18.

,, 14 आगमविरुद्धः. In T[1] आगमविरुद्ध (yid.ches.pas. bsal.ba, *lit.* विश्वासविरुद्ध) is after लोकविरुद्ध. Ch reads here स्वसिद्धान्तविरुद्ध[7]. 19.

,, 16-17 प्रसिद्धसंबन्धः. T[1] grags.pas.bsal.ba. It can be translated by प्रसिद्धिविरुद्ध. But in illustrating it below the reading is rab.tu. grags.pa. dan. ḥbrel = प्रसिद्धसम्बन्ध. The reading in the text should be corrected accordingly.

In T[2] in the fourth place the same phrase (i. e. grags. pas.bsal.ba.) occurs and is illustrated by the same example as in Skt. adding, however, a little more as in Ch. Ch strictly follows Skt. excepting the last term which it reads as परस्परसम्बन्धप्रसिद्ध[8]. T[2] has परस्परसिद्ध (phan. tshun. grub. pa.ḥo). After स्ववचनविरुद्ध (T[1]: ran.gi. tshig.gis.bsal.ba. dan; T[2]: ran.gi.tshig.gi. bsal.ba. dan) T[2] differs in giving the remaining terms from both Skt. and Ch. For, we read in it: bsgrub.byaḥi chos.-ma.grub.pa. dan (= साध्यधर्मासिद्धः) । bsgrub.byaḥi.chos.-can.ma.grub. dan. (= साध्यधर्म्यसिद्धः) । gñis.ka.ma.grub. pa. dan (= उभयासिद्धः) । phan.tshun.grub. pa. ḥo. (= परस्पर-सिद्धश्च) ॥ As regards the first two terms it is to be observed that the words धर्म and धर्मिन् convey the same things as the words विशेषण and विशेष्य respectively in other versions. In illustrating the last term it says: sgra. ni. mñan.bya. yin. no (= शब्दः श्रावणः). See Note on श्रावणः शब्द इति, below, 3,

4-5. It is to be noted that the first two of the above terms are somewhat different when they are illustrated, for they are given as धर्मासिद्ध (chos.ma.grub.pa) and धर्म्यसिद्ध (chos.can.ma.grub. pa) respectively. 20.

2 18 नित्यो घट इति. After घट Ch and T² add आदि (*têng*, and *la. sogs.pa* respectively). 21.

,, 20 Before शुचि नर° Ch and T² add चन्द्रो न शशाङ्को वस्तुत्वात् (or भावात्); Ch.: *huai t'u fei yüeh yu ku°*; T²: ri.boṅ.can. zla. ba. ma. yin. te । yod paḥi. phyir । 22.

,, 20 After°कपालं Ch adds सर्व- (*chang*). 23.

,, 21 शङ्खशुक्तिवत्. T² शङ्खधर्मवत् (duṅ.chos.bshin). 24.

,, 22 माता. T¹ T² ma.mo which generally means a 'grand-mother.' It may also mean a 'mother.' Cf. ma.moḥi.ma = a 'mother of mother', an epithet of Pārvatī. 25.

3. 2 चेतन. T¹ sems.dpaḥ.can 'one with a brave mind', शूरचित्त. *dpaḥ* is here unnecessary, *sems.can* being quite sufficient as in T². 26.

,, 3-4 सुखादि°. Ch omits खादि and reads समवायसामग्रीहेतुप्रत्ययः (*ho hê yin yüan*).[10] T seems to follow it partly and gives a peculiar reading which is not quite clear to me: bdag. ni. rgyu. rkyen. ḥdus. çiṅ rten. ciṅ. ḥbrel. bar. sbyor. baḥi. byed. pa. po. yin. no ॥ 27.

,, 4–5 श्रावणः शब्द इति. T¹ dper.na. me. dro.ba.med. ces.pa.lta. buḥo = यथा अग्निरनुष्ण इति. It has already been noted (Note 20, 2.16-17 above) that the last पक्षाभास in T¹ is प्रसिद्धिविरुद्ध and the illustration given above is quite in accordance with it. Yet, T¹ itself, when it illustrates the term, reads प्रसिद्धसम्बन्ध. It appears that T¹ is perfectly right in reading the last पक्षा- भास as प्रसिद्धिविरुद्ध and in illustrating it as अग्निरनुष्णः, for how can प्रसिद्धसम्बन्ध be a पक्षाभास and be illustrated as शब्दः श्रावणः as there is nothing here which can make an *appearance* (आभास) of the पक्ष ? It is, therefore, evident that there is some confusion in the MSS of both the Skt. and other versions. 28.

3. 5 एषां वचनानि. T¹ has singular number, वचनम् (brjod.pa. ni). Ch agrees with Skt. But T² एवं 'thus' (ḥdi. skad.du). 29.

3. 5–7 धर्मस्वरूप° प्रतिज्ञादोषाः. The reading of this sentence differs widely in other versions as noted below. In T[2] there is धर्मस्वरूपनिराकरणमुखम् (chos.kyi. raṅ.bshin.ḥgog.par. byed.paḥi. sgo. ste) and not धर्मस्वरूप° मुखेन as in Skt. As regards °निराकरणमुखेन Ch follows Skt. The whole sentence in T[2] runs thus: एषां वचनं धर्मस्वरूपनिराकरणमुखं, सम्यक् साधनफलाभावात् (फलाभाव = वैफल्य) प्रतिज्ञादोषाः । The sentence ends here. The original is as follows: ḥdi.rnams.kyi. brjod.pa.ni. chos. kyi. raṅ.-bshin.ḥgog.par. byed paḥi. sgo. ste । yaṅ.dag.sgrub.par. byed.pa.ḥbras.bu. med. paḥi. phyir. dam. bcaḥ. baḥi. skyon. rnams. so ॥ °मुखेन in निराकरणमुखेन and वैफल्यतः in साधनवैफल्यतः in Skt. are supported by Ch. The sentence in Ch ends in पक्षाभासो दोषः as in T[1] in प्रतिज्ञादोषाः, the former reading पक्षाभासदोष instead of प्रतिज्ञादोष as in Skt. and T[1]. The Chinese version of the sentence in question may be translated thus: ईदृशानि वचनानि धर्मस्वरूपनिराकरणमुखेन प्रतिबन्धकभावात् साधनवैकल्याच्च पक्षाभासा दोषाः[11]. T[2] is here explanatory and runs as follows: ḥdi. skad. du । du.mar.brjod.pa.dag. ṅo.bo.bsal.baḥi. phyir. daṅ । sgrub.mi.dgos. paḥi phyir. daṅ । sgrub.par.nus. kyaṅ. ḥbras.bu.med.paḥi.phyir. bsgrub.byaḥi. skyon. yin. pas. ltar.snaṅ. ṅo. ॥ It may be translated thus: एवं नानावचनैः स्वरूपनिराकरणाद् असिद्धप्रयोजनाच्च सिद्धिशक्तावपि फलाभावात् (वैफल्यात्) साध्यदोषेण आभासः । 30.

,, 6 प्रतिज्ञादोषाः. Ch T[2] omit प्रतिज्ञा. See note on 3. 5-7 above. 31.

7 उक्ताः पक्षाभासाः. This is not in T[1] while T[2] reads साध्याभासनिर्देशो निष्ठितः (bsgrub. bya. ltar. snaṅ. bstan. zin. no ॥) 32.

,, 9 अन्यतरासिद्धः. T[1] *lit.* यद्योग्यासिद्धः (gaṅ.yaṅ. ruṅ.ba.la. ma.grub. pa), T[2] *lit.* यद्योग्यैकासिद्धः (gaṅ.ruṅ.gcig.la. ma.grub.pa), Ch एकतरासिद्धः[12]. 33.

,, 14-15 आकाशासत्त्ववादिनं प्रति. T[1] आकाशसत्त्ववादिनं प्रति (nam.mkhaḥi. yod.-pa. ñid.du. brjod.pa. la) which is wrong. The Tibetan reading must be *med.pa.ñid* instead of *yod.pa.ñid.* 34-35.

,, 16 सपक्षैकदेशवृत्तिः. Before वृत्ति the word देश (yul) is omitted in T[1] and T[2]. 36.

,, 20 किं घटवत्°. After घट T[1] T[2] Ch add आदि (Tib. *la.sogs*, Ch *têng*[13]). 37.

T[1] reads here: यथा घटादिवत् प्रमेयत्वात् नित्य इति (ji.ltar. bum.pa.la.sogs.pa.bshin. gshal.bya.ñid.kyi.phyir. rtag. ces.pa.lta.buḥo) and omits altogether शब्दः आहोस्वित्° नित्य इति । 38–39.

3. 22 असाधारणः. T[1] T[2] Ch add शब्दः after this. 40.

4. 1 अन्यस्यासंभवात्. T[1] T[2] Ch °स्याभावात्. 41.

,, 2 किम्भूतस्यास्य श्रावणत्वम्. T[1] श्रावणत्वमिदं कथं संशयहेतुरिति (mñan.bya.ñid. ḥdi. ji.ltar. na. the.tshom.gyi. rgyu. ñid. do. shes. paḥo ॥). T[2] अनेन हेतुना गभीरः संशयो भवति (gtan.tshigs. ḥdis. the. tshom. zab.bar. ḥgyur. ro ॥) Ch appears to follow Skt. 42.

,, 3 T[2] omits यथा (dper. na). 43.

,, ,, अप्रयत्नानन्तरीयकः. T[1] अप्रयत्नोत्पन्नः (rtsal.bas.byuṅ.ba.ma.yin. te). 44.

,, 4-8 अप्रयत्नानन्तरीयकः पक्षः° अनैकान्तिकम्. T[1] अस्य विपक्षः प्रयत्नोत्पन्नः, विद्युदाकाशादिः सपक्षः । तत्रैकदेशविद्युदादौ अनित्यत्वं नाकाशादौ । अस्य सपक्षः प्रयत्नानुत्पन्नः। विपक्षश्च घटादिः । तत्र सर्वत्र अनित्यत्वं विद्यते । एतदपि विद्युद्घटादिसाधर्म्येण अनैकान्तिकं (ḥdiḥi. mi.mthun.paḥi.phyogs. ni. rtsal.ba.-las.byuṅ.baḥo ॥ glog. daṅ. nam.mkhaḥ.la.sogs.pa. ni. mthun.phyogs so ॥ de.la. yul.gcig. glog.la.sogs.pa.la. mi.-rtag.pa.ñid. yod. la. nam.mkhaḥ. la.sogs.pa.la. med.kyi. ḥdiḥi. mthun. phyogs. rtsal.ma.byuṅ. daṅ. mi.mthun.-phyogs. bum.pa.la.sogs.paḥo ॥ de.la. thams.cad.la. mi.-rtag pa.ñid yod.la. ḥdiḥi.yaṅ. glog. daṅ. bum.pa.chos.-mthun.paḥi. phyir. ma.ṅes.paḥo ॥).

T[2] अप्रयत्नानन्तरीयकत्वं साध्यधर्मः, तच्च विपक्षे घटादौ हेतुव्याप्तम् इति विद्युद्घटादिसाधर्म्येण अनैकान्तिकम् (brtsal.ma.thag.tu.ḥbyuṅ.ba. ma.-yin. pa. bsgrub. byaḥi. chos । de.ni. mi.mthun.phyogs. bum.pa.la.sogs.pa.la. gtan.tshigs.khyab.par. yod. la. glog.daṅ. bum.pa.la.sogs.pa. mthun.chos. byas. na. ma.-ṅes. pa.ste ।).

Ch reads: अप्रयत्नानन्तरीयकः पक्षोऽस्य घटादिर्विपक्षः तत्र सर्वत्र विद्यते[14]. 45–47.

,, 8-10 किं घटवत्°. After घट T[1] T[2] add आदि (la.sogs.pa.). 48.

T[1] altogether omits आहोस्वित्° अप्रयत्नानन्तरीयकमिति. T[2] reads here: अनित्यत्वं हि घटादिवत् प्रयत्नानन्तरीयकत्वे वा [अनित्यत्वं] विद्युदादिवद् अप्रयत्नानन्तरीयकत्वे वा इति आशङ्क. After °साधर्म्येणानैकान्तिकम् Ch appears to have been confused and defective. It is not here followed by T[2]. 49.

3

4\. 11 After प्रयत्नानन्त° अनित्यत्वात् T[1] reads प्रयत्नानन्तरीयकः (*lit*. प्रयत्नोत्पन्नः) शब्दोऽस्य पक्षः, घटादिः सपक्षः (rtsol.ba.las.byuṅ.baḥi. sgra.ni. ḥdiḥi. phyogs. so । bum.pa.la.sogs.pa. ni. mthun. phyogs). 50.

,, 13 After अनित्यत्वं T[1] runs विद्युदाकाशादिर्विपक्षः । तत्र विद्युदादौ अनित्यत्वं विद्यते नाकाशादौ । तस्मादेतदपि पूर्ववदनैकान्तिकम् (glog.daṅ. nam.-mkhaḥ.la.sogs.pa. ni. mi.mthun.phyogs.so ॥ de.la. glog.-la.sogs.pa.la. mi.rtag.pa.ñid. yod. la. । nam.mkhaḥ.la.-sogs.pa.la. med.pa. । deḥi.phyir. ḥdi.aṅ. snam.bshin. ma.-ṅes.paḥo ॥).

After विपक्षैकदेश°व्यापी यथा । (l. 10) T[2] reads शब्दः प्रयत्नानन्तरीयक इति साधने अनित्यत्वादिति कथनकाले साध्यो धर्मः प्रयत्नानन्तरीयकः । अस्य सपक्षो घटादिरनित्यत्वव्याप्तः । विद्युदाकाशादिर्विपक्षः । पक्षैकदेशे विद्युदादौ विद्यते अनित्यत्वं । आकाशादौ एकदेशे न विद्यते । तस्मात् तदपि पूर्ववदनैकन्तिकम् (sgra. btsal.-ma.thag.tu.byuṅ.bar. sgrub.pa.la. mi.rtag.paḥi. phyir.-te । brjod.paḥi.tshe. bsgrub.byaḥi.chos. btsal.ma.thag.tu. ḥbuṅ.ba । ḥdi. mthun.phyogs. bum.pa.la.sogs.pa.la. mi.-rtag.pa. ñid. khyab. par. yod. la. । glog.daṅ. nam.mkhaḥ.-la.sogs.pa. ni. mi.mthun.phyogs. yin. te । phyogs. (*supply* kyi. yul.) gcig. glog.la.sogs.pa.la. yod.la.nam.mkhaḥ.la.-sogs.pa. la. phyogs. gcig. la. med.pas. de. yaṅ. snar. bshin. ma.ṅes.pa. yin. no. ॥).

Ch शब्दः प्रयत्नानन्तरीयकोऽनित्यत्वात्, । प्रयत्नानन्तरीयकः पक्षः । अस्य घटादिः सपक्षः । तत्र सर्वत्र अनित्यत्वं विद्यते । अस्य विद्युदादिर्विपक्षः । तत्र एकदेशे विद्युदादौ तद् विद्यते नाकाशादौ । तस्मात् पूर्ववद् अनैकान्तिकम् ॥[15]. 51.

,, 16 विद्युद्घटसाधर्म्येण. T[1] T[2] Ch omit this. See notes above on 4. 13, and below on 4. 10–17. 52.

,, 10-17 It is to be noted that in Skt. in this section (§ 32) तस्मादेतदपि विद्युद्घटादिसाधर्म्येण अनैकान्तिकम् is written twice (once with पूर्ववत् and once without it) and only once in the preceding section; while in T[1] T[2] and Ch it is only once in the preceding section and in the present one it is omitted altogether refering however to it by पूर्ववत्. See notes above on 4. 13 and 4. 16. 53.

,, 18-19 नित्यः पक्षो° सपक्षः. T[1] अस्य नित्यः पक्षः । आकाशपरमाण्वादिः सपक्षः (ḥdi.la. rtag.pa.ni. phyogs. so । nam.mkhaḥ. daṅ. rdul.phran.-la sogs.pa. ni. mthun.phyogs. so ॥). 54.

,, 19 तत्रैकदेशे. Ch T[2] omit it; T[1] तत्र सपक्षैकदेशे (de.la. mthun.-phyogs.kyi. yul.cig). 55.

4 19 आकाशादौ. T^1 omits आदौ. 56.

,, ,, परमाणौ. T^1 Ch add आदौ reading rdul.phran.la.sogs.pa.la. and *chi wei têng*[1c] respectively. T^2, however, follows Skt. 57.

,, 20 Ch omits अनित्यः पक्षः, while T^2 retains it. 58.

,, ,, तत्रैकदेशे. T^1 omits only एकदेश, while Ch and T^2 omit both तत्र and एकदेश. 59.

,, 21 Ch. T^2 omit. अमूर्त्तत्वम्. 60.

,, ,, घटादौ. T^1 omits आदि. 61.

5. 1 घटवत्. Ch. T^2 add आदि (*têng* and *la.sogs.pa* respectively). 62.

,, 2 शब्दत्ववत्. T^1 शब्दवत्. 63.

,, 2-3 उभयोः° संमुदितावेव. T^1 इति विरुद्धार्थयोरेकत्र वृत्तिरुभयोः संशयहेतुरेव । (shes. pa. ḥgal.baḥi. don.dag. gcig.la. yod.pa. ni. gñis.ka.la. the.tshom.gyi. rgyu. ñid. do ॥). T^2 तयोरुभयोर्गहनसंशयहेतुत्वादनैकान्तिकम् (de. gñis.ka.la. the.tshom. za.b.yin.paḥi.-phyir. ma.ṅes.pa. yin. no ॥). 64.

,, 3 चतुःप्रकारः. Ch. T^1 omit प्रकार. 65.

,, 4-6 धर्मस्वरूप° साधनश्चेति. Here in these four technical terms Ch and T^2 read विरुद्ध (Ch. *hsiang wei*;[1e] Tib. *ḥgal.ba*) instead of विपरीत° (T^1 phyin.ci.log). But, in the fourth term, T^2 has व्यभिचार (ḥkhrul.pa.). 66.

,, 5 धर्मिस्वरूपविपरीत°. T^2 *lit.* धर्मिस्वविपरीत (chos.can.raṅ.ldog. daṅ). Here in the Tib. version after *raṅ* the word *bshin* seems to have been left out. 67.

,, 5-6 धर्मिविशेष° साधनः. T^2 धर्मिव्यभिचारविरुद्धहेतुः (chos.can.gyi. ḥkhrul.-pa. daṅ. ḥgal.baḥi. gtan.tshigs. so ॥). 68.

,, 7 नित्यः शब्दः°रीयकत्वाद् वेति. See NB, p. 113: "यथा कृतकत्वं प्रयत्नानन्तरीयकत्वं च नित्यत्वे साध्ये विरुद्धो हेत्वाभासः." T^2 adds here उक्ते (brjod. na). 69.

,, 8 विपक्ष एव. T^1 omits एव. 70.

,, 9-10 परार्था°. This line is entirely found in NB, p. 113. It is called their इष्टविघातकृद्विरुद्ध । 71.

,, 9 संघातत्वात्. T^2 ḥdus. çiṅ. bsgas. 72.

,, 9 शयनासनादि°. T^2 omits आसन. 73.

,, 10 अङ्गविशेषवत्. T^1 T^2 Ch with NB omit विशेष. Ch T^2 omit also अङ्ग before it. 74.

,, 11 परस्यात्मनः. T^1 T^2 Ch omit आत्मनः, but see NB, pp. 77–78. 75.

,, ,, संहतत्वमपि° साधयति. The point is very clearly explained in NB, pp. 77–78.

5. 10-12 अयं हेतुर्यथा° उभयत्राव्यभिचारात्. The whole sentence in T[1] is as follows: अयं हेतुर्यथा चक्षुरादीनां पारार्थ्यं साधयति तथा संहतत्वमपि परस्य साधयाति शयनासनाद्यङ्गानां संहतत्त्वात् (ḥdiḥi, (*read* ḥdi, *also in the text*) rtags. ji.ltar. mig.la.sogs.pa.rnams.la. gshan.gyi. doṅ.ñid. sgrub.par. byed.pa. de.ltar. ḥdus.pa. ñid.kyaṅ. gshan.gyi. sgrub.par.byed.pa. yiṅ. la. mal.cha. daṅ stan.-la.sogs.paḥi. yan.lag.rnams. kyan. (kyi ?) ḥdus. pa. ñid. yin. pas. so. ॥)

T[2] here may be translated thus: यथा चक्षुरादि परार्थसाधनं संहतत्वात् शय्यादिवदित्युक्ते अयं हेतुः चक्षुरादीनां परार्थत्वासाधनः; अन्यत्र साध्यधर्म-विशेषविरुद्धसाधनो वा जायते । शय्याद्यपि संघातः अन्येन संभोगात् (dper.na. mig.la.sogs. pa. gshan.gyi.don.byed.pa. yin. te । ḥdus.çin. bsgas.paḥi. phyir. te. mal.cha.la.sogs.pa. bshin. shes. brjod. na. । gtan tshigs. ḥdis. mig.la.sogs.pa. gshan. gyi. don. med.par.sgrub.pa. ḥam । gshan.du.na. bsgrub.par. bya.baḥi. chos.kyi. khyad.par. daṅ. ḥgal. bsgrub.par. byed.par. ḥgyur. te । mal.cha.la.sogs.pa. aṅ. ḥdus. çiṅ. bsgas.pa. yin. te. gshan.gyis. loṅs.spyod. paḥi phyir ॥). 77.

,, 13 एकद्रव्यत्वात्. T[2] adds भावस्य (dṅos.poḥi) before एक°. 78.

,, 13-14 गुणकर्मसु च भावात्. T[1] गुणकर्मस्वभावात् (yon.tan. daṅ. las.kyi. raṅ.bshin. yin.paḥi. phyir ।). T[2] गुणकर्मभावात् (yon. tan. daṅ. las.yod. paḥi. phyir.). Ch गुणकर्महेतोः (*te yeh ku*)[18]. 79.

,, 14 सामान्यविशेषवत्. T[1] omits सामान्य. 80.

,, 15 द्रव्यादिप्रतिषेधं भावस्य साधयति. T[2] omits आदि in द्रव्यादि°. Ch T[2] omit भावस्य which follows. See Note below 5. 15-16. T[2] reads साधको भावः (sgrub.par.byed.paḥi. dṅos.po. yin. te). 81.

,, 15-16 भावस्याभावत्वमपि. T[1] reads भावत्वम् (yod. pa. ñid.) instead of अभावत्वम् (med. pa. ñid). Ch T[2] omit भावस्य. See Note 81, above on 5. 15. 82.

अयं° साधयति (ll. 14-16). T[1] gives here a defective reading which may be translated thus: अयं हेतुर्यथा द्रव्याद्यभावस्य साधको भावः, तथा भावभावत्वस्यापि साधकः (ḥdi (*read* this also in the text for *ḥdiḥi*), rtags. ji.ltar. rdzas.la sogs.paḥi. ma.yin.pa.la. sgrub par. byed.paḥi. dṅos.pa.yin.pa. de.ltar. dṅos.po.hi. yod.pa. ñid.la. yaṅ. bsgrub. par. byed. pa. yin. te ।). 82.

,, 16 °अव्यभिचारात्. Ch निश्चयात् (*chü chüeh ting ku*)[19] and so T[2] (ṅes paḥi. phyir. ro). 83.

5 17 T omits यथा (ji.ltar.na). 84.

,, ,, अयमेव हेतुरस्मिन्नेव पूर्वपक्षे. T[1] अयमेव पक्षः अस्मिन्नेव पूर्वस्मिन् हेतौ (ḥdi. ñid. ni. phyogs. sña.maḥi. rtags. ḥdi.ñid.la). Ch follows Skt. and it may be translated: अयमेव हेतुः पूर्वपक्षे. T[2] is defective and omits पक्ष altogether, and appears to mean पूर्वस्मिन् (पक्षे) स एव हेतुः. 85.

,, 18 सप्रत्ययकर्तृत्वम्. T[1] सत्प्रत्ययकृतत्वम् (yod.pa.rkyen.gyis. byas.-pa.ñid). MS. reads *byas* instead of *byed* having struck off the latter. With *byed* the phrase would mean सत्° कर्तृत्वम् See note below on 5. 19 असत्°. 85[a].

,, 19 असत्प्रत्ययकर्तृत्वम्. T[1] असत्प्रत्ययकृतत्वम्. See note above on 5. 18. 85[b].

,, 19 After साधयति Ch T[2] add द्रव्यादिप्रतिषेधवत्. 86.

,, 20 Before दृष्टान्ताभासो Ch adds उक्तो हेत्वाभासः (*i shuo szŭ yin*),[20] while T[2] reads हेत्वाभासोपदर्शनं निष्ठितम् (gtan.tshigs.ltar.-snaṅ.bçad. zin. te ।). 87.

,, ,, दृष्टान्ताभासो द्विविधः°. T[1] first reads. दृष्टान्ताभासा एवम् (dpe.ltar. snaṅ.ba.rnams. ḥdi.ltar. ste.) and then having mentioned all the five kinds of दृष्टान्ताभास in साधर्म्य beginning with साधनधर्मासिद्ध (sgrub.par.byed.paḥi. chos.ma.grub.pa. daṅ) and ending in विपरीतान्वय (rjes.su.ḥgro.ba.phyin.ci.log.pa. aṅ. ṅo) it says इति साधर्म्येण (shes.pa. chos.mthun pa.ñid. kyis. so). Then in the same way it begins with वैधर्म्येऽपि (chos.mi.mthun.pa.ñid.la. yaṅ) and gives the names of the five kinds of दृष्टान्ताभास in वैधर्म्य, साधनाव्यावृत्त (sgrub. par.byed.pa.ldog.pa.med.pa. daṅ) being placed first which comes after साध्याव्यावृत्त in Skt. Ch and T[2]. After this, T[1] proceeds to explain each of the दृष्टान्ताभासs beginning with तत्र साधनधर्मासिद्धो यथा (de.la. sgrub.par.byed.paḥi.chos. ma. sgrub.pa. ni. ji.ltar). It is to be noted here that T[1], unlike Skt. Ch and T[2], does not read the word पञ्च (Ch *wu*, Tib. *lṅa*) as the number of either of the two kinds of the दृष्टान्ताभास.

Ch T[2] are quite in agreement with T[1]. T[2] has, however, given only the four kinds of its साधर्म्यदृष्टान्ताभास (chos.-mthun.paḥi. dpe.ltar.snaṅ.ba) carelessly leaving out one i. e. साध्यधर्मासिद्ध. It has, however, been mentioned and explained later on with the other kinds of साधर्म्यदृष्टान्तs. For

अनन्वय and विपरीतान्वय T[2] reads अयोग (? ma.sbyar.ba) and विपरीतयोग (phyin.ci.log.tu. sbyar.ba.)

In passing it may be observed here that in NB, pp. 87 ff. and Jain logic (प्रमाणनयतत्त्वालङ्कार, यशोविजय-जैनग्रन्थमाला, 22, Part I, pp. 115 ff.) there are nine kinds of दृष्टान्ताभास both in साधर्म्य and वैधर्म्य 88.

6. 2-3 नित्यः शब्दो° परमाणुवत्. T[1] Ch T[2] omit here परमाणुवत्. 89.

,, 4 साधनधर्मोऽमूर्तत्वं. The reading of T[2] seems defective. It reads here as corrected according to ASB copy: sgrub.byed.-kyi. chos. thogs.pa. med. pa. grub. pa. ste (the original reading being: sgrub.byed. chos. grogs. sam. grub. pa. ste) which gives no sense. Now, *sgrub.byed. kyi. chos* is quite clear meaning साधनधर्मः and the phrase, *thogs.pa.-med.pa* is used in this connection just before a line, and it is evident that it is employed there in the sense of अमूर्तत्व of Skt., *lus. can. ma. yin. pa. ñid* of T[1], and *yu chi ai*[21] of Ch. But the literal meaning of the word *thogs.pa* is सङ्ग. cf. *thogs.pa.med* meaning असङ्ग. In NB (Bibliotheca Buddica, ed. Stcherbatski), pp. 70, 76, the phrase *thogs.pa.med* is used for Skt. अप्रतिबद्ध. So it appears that it means संहत or संहतत्व which is tantamount to मूर्तत्व. Thus *thogs.pa.med.pa* means अमूर्त or अमूर्तत्व, and the sentence under discussion (i. e. thogs.pa.med.pa. grub.pa) may mean अमूर्त(-त्व)-सिद्धि. But as has already been observed that the reading is defective here, I should like to read *thogs.pa.med.pa.ma.grub.pa*, and it may be translated thus: (साधनधर्म-) अमूर्तत्वासिद्धि. 90.

,, 4 मूर्तत्वात्. See NB, pp. 94, 116. T[2] reads throughout *thogs.-pa.med.pa* for this. See note on 6.4 साधनधर्मोऽमूर्तत्वम् above. 91.

,, 6 बुद्धिवत्. T[1] omits बुद्धिवत्. Ch T[2] omit नित्यः शब्दोऽमूर्तत्वात्. Instead of बुद्धि-in बुद्धिवत् T[2] reads here वेदना-and so below. 92.

,, ,, यदमूर्तं तन्नित्यं दृष्टं यथा बुद्धिः. Ch T[2] omit this. 93.

,, 10 अनित्यत्वान्मूर्तत्वाच्च घटस्य. T[1] omits घटस्य and reads only मूर्तत्वादनित्यत्वाच्च. Ch T[2] omit the whole altogether. 94

,, 11 तदसत्त्ववादिनं प्रति. T[1] °कामं instead of °वादिनं. 95

,, 12 साध्यसाधनयोः. Ch T[2] add here घटादौ. 96.

,, 12 प्रदर्श्यते. T[1] प्रज्ञायते (rab. tu. çes. par. byed. pa). 96[a]

,, 14 यत्कृतकं तदनित्यम्. T[2] reads सर्वम् (thams. cad) instead of तद्. 97.

,, ,, दृष्टमिति वक्तव्ये. Ch T[2] omit दृष्टम्. 98.

6 15 ब्रवीति. Ch adds here एवं साधर्म्येण दृष्टान्ताभासाः, while T[2] reads एते स-(धर्म-) दृष्टान्ताभासाः (de.rnams.ni. mthun.dpe.ltar.snaṅ.ṅo) leaving out the word धर्म (*chos*) after Skt. स-or Tib. *mthun*. 99.

6. 16 पञ्चप्रकारः. See note 88. 100.

,, 18 तत्र साध्याव्यावृत्तो यथा. See note 88. 101.

,, 19 नित्यः शब्दोऽमूर्तत्वात् परमाणुवत्. T[1] Ch T[2] omit this. 102.

,, 19-20 यदनित्यं° परमाणुः. T[1] omits यदनित्यं तन्मूर्तं दृष्टं यथा परमाणुः। Ch T[2] follow Skt. But as regards T[2] something is to be noted. The actual reading in the original MS. is: mi. rtag. pa. rnams. ni. thogs.bcas.mthoṅ.ba.yin.te. rdul.phra.rab. bshin. no । It means अनित्यानि मूर्तानि दृष्टानि परमाणुवत्. Thus it clearly corresponds to both Skt. and Ch with a single and immaterial variation that in T[2] there is plural number while in Skt. and Ch there is singular. But according to ASB copy, *min. te* (न) is written for *yin.te* after *mthoṅ.ba* (दृष्ट) which is wrong. 103.

,, 20-21 मूर्तत्वात्परमाणूनाम्. Ch T[2] omit this. 104.

,, 22 साधनाव्यावृत्तो यथा. See note 88. 105.

7. 1 कर्मवदिति. T[1] omits कर्मवदिति and adds तावत् (re.shig) before कर्मणः. It also omits °धर्मोऽमूर्तत्वम् in the next line (7-2). Ch T[2] put the matter differently. 106.

,, 3 उभयाव्यावृत्तः. T[2] has wrongly उभयव्यावृत्त (gñis. ka. ldog. pa). In T[1] after उभयाव्यावृतः। आकाशवदिति। there is no तत्सत्त्ववादिनं प्रति। 107.

,, 5 यत्र विना.° T[1] omits the whole sentence: यत्र विना साध्यसाधन-निवृत्त्या तद्विपक्षभावो निदर्श्यते omitting also यथा घटेऽमूर्तत्वम् अनित्यत्वं च दृष्टमिति, and reads here: अव्यातिरेको यथा आकाशे नित्यत्वम् अकृतकत्वं चं दृष्टमिति (ldog.pa.med.pa.in. ji.ltar. nam.mkhaḥ.la. rtag.pa.ñid. daṅ । ma.byas.pa.ñid. kyaṅ. mthoṅ shes.-pa.lta.buḥo ॥). Then it goes to describe विपरीतव्यतिरेक (ldog.pa.phyin.ci. ldog. pa).

Ch reads अव्यतिरेको यथा घटे अनित्यत्वम् मूर्तत्वं च दृष्टं. Mark here Ch has मूर्तत्वम् (*chih ai tsiang*)[22] and not अमूर्तत्वम् (*wu chih ai tsiang*) as in Skt.

T[2] reads व्यतिरेकनिदर्शनम् (ldog.pa.bstan.pa) instead of अव्यतिरेकः (ldog.pa.med.pa). The whole sentence in it mean: व्यतिरेकनिदर्शनं यथा घटवदित्युक्ते, अनित्यत्वेन मूर्तत्वेन च दर्शनात् (ldog.-pa.bstan.pa. ni. dper.na. bum.bshin. shes. brjod.na ।

mi.rtag. pa. mthoṅ. ba. ñid. daṅ । thogs.bcas.su. mthoṅ.-bahi.phyir). 108.

7. 7-9 विपरीतव्यतिरेको यथा. T[1] विपरीतव्यरेको यथा यन्नित्यं (तद्) अकृतकम् इति वक्तव्ये यदकृतकं तन्नित्यम् इत्युक्तमिति (ldog.pa phyin.ci.ldog.pa.ni. ji.ltar. gaṅ. rtag.ste. (de.) byas.pa. ma. (byas.) yin. shes. brjod. par. bya.ba.las. gaṅ. ma.byas.pa. de. rtag.pa. yin. shes. zer.ba.lta.buho. । Here (*byas*) after *byas. pa. ma* seems to have unnecessarily been inserted. Cf. NB, Tib. (Bibliotheca Indica) p. 29: ldog. pa. phyin.ci.log. ni । dper. na. gaṅ. ma. byas. pa. de. ni. rtag.pa. yin.no । shes.bya.-ba.lta.buho ॥ The original Skt. is as follows (NB, p. 188): वैधर्म्येणापि विपरीतव्यतिरेको यथा यदकृतकं तन्नित्यं भवतीति ।

Ch reads here only विपरीतव्यतिरेको यथा (यन्) मूर्तं तदनित्यम् omitting all the other words in Skt.

T[2] folows Ch saying विपरीतव्यतिरेके प्रयोगो यथा सर्वं मूर्तम नित्यम् (ldog.pa.phyin.ci.log. tu. sbyar.ba.bshin. ni. thogs.bcas. thams.cad. mi.rtag.pa. yin.no ।). 109.

,, 10 एषां. Ch T[2] एवम् instead of एषाम्. 110.

,, ,, पक्षहेतुदृष्टान्ताभासानाम्. T[2] साध्य° for पक्ष° 111.

,, 10-11 एषां° साधनाभासम्. Ch has the whole sentence as follows: एवंविधानि पक्षहेतुदृष्टान्ताभासवचनानि असम्यक्साधनानि,[24] while T[2] reads एवं साध्यहेतुदृष्टान्तवचनान्यभासाः सम्यक्साधनानि न भवन्ति (de.ltar. bsgrub.-bya. daṅ । gtan.tshigs. daṅ । dper.brjod.pa.rnams.ni. ltar.snaṅ.ba. yin.te । sgrub.byed. aṅ.dag. ni. ma. yin. no ॥). 112.

,, 13 प्रत्यक्षम्. T[2] adds प्रमाणम् after प्रत्यक्षम्. 113.

,, ,, कल्पनापोढं यज्ज्ञानम्. Generally in Tib. कल्पना is *rtog.pa* as in T[2] and not *rtogs.pa* meaning ज्ञान etc. as used in T[1]. So it is a mistake. T[2] adds अभ्रान्तम् (ma.khrul.pa) to कल्पनापोढम् as in NB. p. 103, Tib. p. 1. This adjective is absolutely necessary though it is not originally used by Diṅnāga here in the original Skt. or in the *Pramāṇasamuccaya*, (Tib. version) I. 3. See NB, quoted above. 114.

,, 14 नामजात्यादिकल्पनारहितम्. Instead of नामजात्यादिकल्पना T[2] has व्यवहारादिकल्पना (tha.sñad.la.sogs.paḥi. rtog.pa). T[1] Ch follow Skt. 115.

7. 15-16 लिङ्गं पुनस्त्रिरूपमुक्तम् । T[1] adds साकल्येन (tshañ. bar) before उक्तम्, while Ch has यथापूर्वम् (*yu chien i*)[25] and T[2] reads only पूर्वम् (sṅar) 116-117.

,, 16-17 तस्माद् यदनुमेयेऽर्थे ज्ञानमुत्पद्यते° तदनुमानम्. NB, p. 104: "त्रिरूपाल् लिङ्गाद् यदनुमेये ज्ञानं तदनुमानम्. ।" 118.

,, ,, In the place of Skt. तस्माद् यदनुमेयेऽर्थे° तदनुमानम् T[1] reads यस्माद् यदनुमानज्ञानं, जातम् अत्र नास्ति, माध्यमिकोऽनित्य इत्यादि इदं अनुमानम् (gañ.-las. gañ. rjes.su.dpag.paḥi.çes.pa. skyes.pa. ḥdir. med. dbu.ma.pa. mi rtag. ces.pa. ḥdi.la.sogs.pa. ḥdi. rjes.su dpag.paḥo ॥). It seems that *rjes.su.dpag.paḥi.çes.pa* (अनुमानज्ञानम्) in the above abstract should be taken as *rjes.su.dpag.par.bya.la. çes.pa* (अनुमेये ज्ञानम्). But *dbu.-ma.pa. mi.rtag* (माध्यमिकोऽनित्यः) is curious. It appears, however, that the words *dbu.ma.pa.* is put here from a marginal note. The phrase जातं अत्र नास्ति means that there is nothing which is 'born' (produced). And this is the view of the Mādhyamikas headed by Nāgārjuna. It is explained by him in his *Madhyamakakārikās* (Bibliotheca Buddhica) 1, XI, and is supported even by a Brahmanic teacher, Gaudapāda, in his kārikās (Ch. IV) on the *Māṇḍūkya Upniṣad.* Nāgārjuna says (I. 1):

न स्वतो नापि परतो न द्वाभ्यां नाप्यहेतुतः ।
उत्पन्ना जातु विद्यन्ते भावाः क्वचन केचन ॥

The Tib. sentence may be punctuated variously, but in no case the meaning is clear to me.

Ch has तस्माद् यस्मिन्नर्थे सम्यग्ज्ञानमुत्पद्यते, अस्ति अग्निरनित्यो वा इत्यादि तदनुमानम्.[26]. T[2], too, is here not clear to me. After reading तानि लिङ्गानि प्रतीत्य अर्थानां मानं (?) भवति (de.dag. rtags.la. brten. nas. don.rnams. dpog.pa.yin.la ।), it runs: añ.dag.paḥi. ñes.paḥi çes.pa.dañ.ldan.pa. dañ । med. yoṅs. çes.pa. ḥam. mi. rtag.par. çes.pa.la.sogs. pa. ste. rjes.su.dpag.-paḥi. tshad.mar. brjod.do ।) Instead of सम्यग्ज्ञानम् in Ch it has सम्यङ्निश्चयज्ञानम् (yañ.dag.paḥi. ñes.paḥi. çes.pa). 119.

,, 18 फलमधिगमरूपत्वात्. For अधिगमरूपत्वात् T[1] reads रूपाद्यधिगमत्वात् (gzugs.la.sogs.pa.rtogs.pa.ñid.kyi.phyir.ro). T[2] reads प्रमाणद्वयस्य सम्यग्ज्ञानं प्रमाणफलं स्वलक्षणत्वप्रतीतित्वात् (tshad.ma. gñis.po. de.la. añ.dag.paḥi.çes.pa. tshad. maḥi. ḥbras.bu. yin.te ।

raṅ.gi.mtshan.ñid.rtogs.paḥi.' phyir.ro ॥). Ch follows Skt. 120.

7. 18-19 सव्यापारवत्ख्यातेः प्रमाणत्वम् . T^1 प्रमाणमपि तदेव अर्थक्रियाशक्तेः सम्यक्प्रतीतेः (tshad.ma. ḥaṅ. de.ñid. de । don.byed.nus.pa. yaṅ.dag. par. rtogs.paḥi.phyir. shes. paḥo. ॥).

T^2 अर्थक्रियाशक्तेर्वस्तुतो मानत्वात् प्रमाणमपि भवति (don.byed.nus. paḥi. dṅos.su. gshal.baḥi.phyir.te. tshad.ma. ḥaṅ. yin.- no ॥) Ch seems to read व्यापारवत्ख्यातेः प्रमाणमपि भवति.[27] 121.

,, 19-20 T^2 omits अर्थान्तरे and reads कल्पनाज्ञानमपि प्रत्यक्षाभासः (rtog.par.- çes.pa. ḥaṅ. mṅon.sum.ltar. snaṅ.no). The literal translation of कल्पनाज्ञानम् in T^1 is rtog.pa.daṅ.bcas.paḥi. çes.pa. (= कल्पनासहितं ज्ञानम्). 122.

,, 20-21 यज्ज्ञानं घटः पटः° प्रत्यक्षभासम्. T^1 has यथा घटः कम्बलं वा कल्पनासहितं (ज्ञानं) स्वलक्षणविषयत्वात् प्रत्यक्षाभासम् (ji.ltar.na. bum.pa. ḥam. snam.bu. shes. rtog.pa.daṅ. bcas.pa. de. raṅ.gi.mtshan. ñid.kyi.yul.ñid.las. mṅon.sum.ltar.snaṅ.baḥo ॥). Ch agrees with T^1 excepting that for *snam.bu* (कम्बल) in the latter, the former has *i têng*[28] (वस्त्रादि or वस्त्राणि). T^2 differs from them both: ज्ञानैर्घटादिज्ञानं जायते, तत् प्रत्यक्षाभासं, तस्मिन् ज्ञाने अर्थस्वलक्षणत्वानाभासात् (çes.pa.rnams.kyis. bum pa.la.- sogs.pa.rtogs.pa. skyes.pa. de. mṅon.sum.ltar.snaṅ.yin.- te. । çes.pa. de.la. don.raṅ.gi. mtshan. ñid mi. snaṅ. baḥi. phyir. ro ॥). 123.

,, 21-22 हेत्वाभासपूर्वकं ज्ञानमनुमानाभासम् . Before ज्ञानम् T^1 adds अप्रतीतार्थाभास° (ma.rtogs.pa.don. ltar.snaṅ.baḥi.). The whole sentence in Ch seems to mean हेत्वाभासज्ञानपूर्वकं यदुत्पद्यते अर्थाभासज्ञानं तदनुमानाभासम् ।[29] T^2 यदि हेत्वाभासपूर्वकादि तदन्वर्थाभासज्ञानं जातं तनुमान-प्रमाणाभासं (gal.te. gtan.tshigs.ltar.snaṅ sṅon.du.soṅ.ba.- la.sogs. deḥi. rjes.su.don.lta.bur.snaṅ.baḥi. çes.pa. skyes.- pa. de. rjes.dpag.tshad.maḥi. ltar. stag. (*read* snaṅ) ste. Here the sense of आदि (*la.sogs*) is not clear. 124.

8. 1 अनुमेयेऽर्थे ज्ञानम् . T^1 reads for it अनुमेयाभासज्ञानम् (rjes.su.dpag. par.bya.ba.ltar.snaṅ.baḥi.çes. pa). T^2 is defective and seems to mean पूर्वोक्तवत् हेत्वाभासतोऽलिङ्गग्रहणाद् अर्थाभासमानाद् उत्पन्नं ज्ञानं तदनुमानप्रमाणाभासम् सम्यगनवबोधात् । (sṅar.bçad.pa. (in the text *bçad.pa* is repeated twice) bshin.du. gtan.tshigs.ltar. snaṅ.- du. ma.rtags.su.gzuṅ.nas । don.lta. bur.snaṅ.ba. dpags pa. las. skyes.paḥi.çes.pa. de.rnams. rjes.su.dpag.pa. tshad.-

mahi.ltar. snan. ste । yan.dag.par. ma.rtogs.pahi phyir.-ro ॥). It appears that T[2] has materially followed here Ch. For अव्युत्पन्नस्य T[1] has अप्रतीतं (or अव्युत्पन्नं) भवति (ma.rtogs.par.-hgyur). There is nothing of it in Ch or T[2]. 126.

8. 3-4 साधनदोषो न्यूनत्वम्. T[2] साधनावयवन्यूनत्वम् (sgrub. par. byed. pahi. yan.lag.ma.tshan.ba.ñid. dan). 127.

,, 4 पक्षदोषः प्रत्यक्षादिविरुद्धम्. T[1] प्रत्यक्षादिबाधः पक्षदोषः (mnon.sum.la.-sogs.pa.gnod. phyogs.kyi. skyon. ñid. dan ।). Ch only पक्षदोषः omitting altogether प्रत्यक्षादिविरुद्धत्वम्. T[2] omits the whole sentence reading, however, in its place साध्यदोषः (bsgrub.byahi. skyon. ñid. dan). 127.

,, 4-5 हेतुदोषो° विरुद्धत्वम्. T[1] हेतुदोषोऽसिद्धहेतुत्वम् (rtags.kyi.skyon. ma.-grub.pahi. rtags.ñid.dan). Ch T[2] only असिद्धहेतुत्वम् omitting हेतुदोषः. After it they read the following two sentences अनैकान्तिकहेतुत्वम् and विरुद्धहेतुत्वम्. 128.

,, 5 दृष्टान्तदोषः. T[2] reads दृष्टान्तैर्हेतुविरोधनिदर्शनम्. (dper.rnams.kyis. gtan.tshigs.bsal.bar.bstan. te ।). 129:

,, 5-6 साधनधर्मासिद्धत्वम्. T[1] साध्यधर्मासिद्धिः for साधनधर्मासिद्धत्वम् in Skt. (bsgrub.byahi.chos.la.sogs.pa.ma.grub.paho ।). It is omitted in Ch T[2]. 130.

,, 6-7 तस्योद्भावनं प्राश्निकप्रत्यायने दूषणम्. T[1] reads तदुद्भावनात् प्राश्निकस्य प्रत्यायनकाले (or simply प्रत्यायने) दूषणम् (dehi. brjod.pahi. phyir. rgol.gyis. rab.tu.rtogs.pahi.dus.na. sun.hbyin.paho ।). Ch appears to follow Skt., but T[2] is rather explanatory reading प्राश्निकेन प्रश्नानां सुप्रत्ययकरणाद् दूषणं सम्यग्भवति (phyi.rgol.-gyis. hdri.ba.rnams.la. legs.par.khon.du.tshud.par.byed. pas. sun.hbyin. yan.dag.go ।). Here *phyir. rgol* or *phyi.-rgol* literally means परवादिन्. 131.

,, 8 संपूर्णे. Before this T[1] adds यथा (ji.ltar.na). 132.

,, 8-9 अदुष्टपक्षे पक्षदोषवचनम्. For this T[2] साध्यदोषाभावे सदोषवचनम्.(bsgrub. bya.skyon.rnams.med.pa.las. skyon.can.yin.par.brjod. pa. dan). Ch has the same reading. 133.

8. 9 सिद्धहेतुकेऽसिद्धहेतुकं वचनम्. The reading in T[1] is somewhat defective, for after *ma.grub.pahi.rtags.su.* (असिद्धहेतुकम्) the words *brjod pa. dan* (वचनं च) are wanting here. In the place of this sentence in Skt. T[2] reads हेतुसिद्धौ दृष्टान्तसिद्धिर्न भवतीति वचनम् (gtan.tshigs.sgrub.pa.la. dpe.grub.pa.ni. ma.-yin.par. brjod.pa dan) Ch follows Skt. 134.

,, 11 अदुष्टदृष्टान्ते दुष्टदृष्टान्तदोषवचनम्. T[1] अदोषे दृष्टान्ते दृष्टान्तदोषवचनम् (skyon. med.pahi. dpe.la. dpehi.skyon.brjod.pa. ste) thus leaving out दुष्ट- (skyon.can) of दुष्टदृष्टान्तदोषवचनम् in Skt. 135.

,, 12 दूष्यते. T[1] skyon.med.pa.ma.brjod.de । Here the first negation (*med*) is wrongly put. 136.

,, 13 इत्युपरम्यते. T[1]. इति तावत् स्थितम् (shes.pa. re.shig. bshag. go.); T[2] अर्थोऽयं तावत् स्थितः (don. hdi. re.shig. gshag. (*read.* bshag). go. For स्थितः one may read also स्थापितः. 137.

,, 15 सान्यत्र सुविचारिता. For this in Skt. T[1] अन्यस्मात् or अन्यत्र तत् (*lit.* तानि) सुज्ञेयम् (gshan.las. de.dag. legs.çes. bya). T[2] अन्यत्र ज्ञेयम् adding श्रेष्ठस्य (mchog.gi. gshan.du. çes par bya). 138.

,, 16 इति°. T[1] इति न्या य प्र वे श द्वा रं महाचार्य दि ङ् ना ग कृतिः संपूर्णा (shes. pa *rigs.par.hjug.pahi.sgo.* slob.dpon. chen.po. *phyogs.-kyi. glan.pos.* mdzad.pa. rdzogs.so); T[2] प्रमाणशास्त्रं न्या य-प्र वे शो नाम महाचार्य दि ङ् ना ग कृतिः संपूर्णा (tshad.mahi.bstan.-bcos. *rigs.pa.la, hjug.pa.* shes.bya.ba. । slob.dpon.chen.-po. *phyogs. kyi. glan pos.* mdzad.pa. rdzogs. so ॥). Ch हे तु वि द्या प्र वे श स म्य ग् यु क्ति शा स्त्र.[30] 139.

After this the colophon in T[1] runs as follows: का श्मी र क महापण्डितसर्वज्ञ श्री र क्षि ता त् शाक्यभिक्षु की र्त्ति ध्व ज श्री भ द्रे ण श्री पा ण्डु भू मे महाविहारे परिवर्तितम् (*kha.chehi.* pandita.chen.po. thams. cad.mkhyen. *dpal.bsrun.ba.*las । çākyahi. dge.slon. *grags.pa.rgyal.mtshan. dpal.bzan.pos* । *dpal.sa.skyahi.* gtsug.lag. khan.chen.por. bsgyur baho ॥) Skt. परिवर्तितम्, Tib. *bsgyur.ba*, means, 'translated'. T[2] has भा र ते ची न-परिवर्तकेन (i. e. 'by the Chinese translator') थ ङ् स ङ् च ङा (by Than San Tsan = *Hiuan Tsang*) परिवर्तितम् । पश्चाच्च ची ना नां प्रशस्तेन से ङ् ग्य ङ् जु स (by Sen Gyan Jus) भो टा नां कल्याणमित्रेण आचार्य कु मा रे ण च भोटभाषायां परिवर्तितम् । अथ मूलसर्वास्तिवादनायकात् प्रव्रजितेन म हा ची ना नां देवभदन्त ध र्म र त्ने न श्री पा ण्डु भू मे विहारे चीन-भोटपुस्तकद्वयं सम्यगुचित्य संस्कृत्य शोधनेन परिवर्तितम् ।

चीनपुस्तके न्या य प्र वे श इति दृश्यते । सम्प्रति भोटानां न्या य द्वा र म् इति प्रसिद्धम् ।

सर्वभूतप्राणिभ्यः स्वस्ति भवतु ।

The original Tib. of the above runs: *rgya.gar*.las. *rgyaḥi*. lo.tsa.ba. *thaṅ. saṅ. tsaṅ*. gis. bsgyur.ciṅ । slad.kyis. *rgyaḥi*. dge.çes. *seṅ.gyaṅ.jus*. daṅ. । *bod.gyi*. dge.baḥi.bçes.-gñes. ston. *gshon.gyis*. bod.skad.du. bsgyur.çiṅ । phyis. gshi. thams.cad.yod.par.smra.ḃaḥi. sde.ba.las. rab.tu.-byuṅ.ba. *rgya.nag.chen.poḥi*. lhaḥi. btsun.pa. *chos.kyi.rin.-chen*.gyis. । *dpal.sa.skyaḥi*. gtsug.lag.khaṅ.du. rgy aḥi. dpe. daṅ । bod.kyi.dpe. gñis.po. legs.par. btugs. (*read* btus) çin. bcos.te. dag.par. bsgyur.baḥo ॥.

rgyaḥi. dpe. la. *rigs. pa. la. ḥjug. pa*. shes. snaṅ । diṅ.-saṅ. bod.rnams. *rigs.paḥi.sgo*. shes. grags.so ॥

ḥgro.ba. sems.can. thams.cad.la. phan.thogs.par. gyur. cig. ।

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( ) A word or a figure put in a bracket indicates that the word is used only in one text, Sanskrit or Tibetan, as the case may be, and not in both of them.

* An asterisk before a word shows that as regards the derivative or primary meaning there is actually some difference between the words, Sanskrit and Tibetan.

r The letter *r* upon a figure indicates that the word is used in the paragraph more than once (*repeated*).

– A hyphen before a word signifies that the word is not used in all the cases.

The figures refer to the paragraphs which in the Sanskrit text are indicated by small Arabic figures in accordance with the Tibetan text.

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Digitized By Siddhanta eGangotri Gyaan Kosha

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ḥdi. lta	इति 3.
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bsal. ba	विरुद्ध 11r.
lhan. cig. yod. pa.	सहभाव 45.

APPENDIX.

THE CHINESE WORDS AND SENTENCES QUOTED OR REFERRED TO IN THE COMPARATIVE NOTES.

The figures refer to the serial numbers.

1. 諸論要義.
2. 同品定有性.
3. 謂.
4. 此中所作性或·勤勇焦間所發性· 徧是宗法性 同品定有性· 異品遍焦性· 是焦常等因·
5. 等.
6. 似立宗.
7. 自教相違.
8. 相符極成.
9. 懷兎非月有故.

10. 和合因緣.

11. 如是多言. 是遣諸法自相門故. 不容成故. 立焦果故. 名似立宗過.

12. 一不成.

13. 等.

14. 非勤勇焦間所發宗. 以瓶等爲異品於彼徧有.

15. 聲是勤勇焦間所發焦常性故. 勤勇焦間所發宗以瓶等爲同品. 具焦常性於此徧有以電空等爲異品. 於彼一分電等是有. 空等是焦. 是故如前亦爲不定.

16. 極 微 等.

17. 相 違.

18. 德 業 故.

19 俱 決 定 故.

20. 已 說 似 因.

21. 焦 質 礙.

22. 有 質 礙 性.

23. 焦 質 礙 性.

24. 非 正 能 立.

25. 如 前.

26. 由 彼 爲 因. 於 所 比 義 有 正 智 生. 了 智 有 火 或 焦 常 等. 是 名 比 量.

27. 如 有 作 用 而 顯 現 故. 亦 名 爲 量.

28. 衣 等.

29. 若 似 因 智 爲 先 所 起 諸
似 義 智. 名 似 比 量.

30. 因 明 入 正 理 論.

ADDENDA ET CORRIGENDA.

TEXT.

§ 20, l. 1, read *daṅ* for *yaṅ*.

Page 2, Note 12, read *may* after *gi. yul* for *is to* and add the following 'Cf. § 28, ll. 9, 5; § 31, l. 1.'

§ 29, Note 19, l. 2, before शब्दः add अनित्यः and strike off नित्य इति.

§ 31, l. 2. read *ba. las* for *bas* after *rtsol.*

§ 34, l. 2. strike off *S* of *ste.*

Page 5, Note 21, l. 1, add *Śabda* before *āhosvit* striking off *iti* at the end.

§ 38, l. 1, read *tu* for *du* after *log.*

Page 6, Note 27, add 'So in § 37, l. 4; § 38, l. 5. But the original reading may be defended.'

Page 6, Note 29, ll 5-6, strike off *bhāvatvam* and *or.*

Page 9. Note 42, l. 9, read *mi* for *me* before *rtag.*

COMPARATIVE NOTES.

1. 9, l. 3, read निश्चित for निश्चय before सत्त्वम्; l. 7, delete 'T[1] T[2] add here चेत् 'if' (shes, na) while.'

2. 13, l. 1, strike off '(or साधन)', and read *while* for *which.*

2. 16-17, l. 9, after परस्परसम्बन्धप्रसिद्ध. add 'But this is tautamount to प्रसिद्धसम्बन्ध'.

2. 20, l. 1, for चन्द्रो न शशाङ्को read 'शशी (Ch *lit.* शशाङ्को) न चन्द्रो'.

3. 3-4, l. 1, read सुखादि for खादि.

3. 4. 5, add the following at the end of the note: 'The reading प्रसिद्धसम्बन्धः together with its example श्रावणः शब्द इति in the Skt. text is, however, quite right, as says PNT with its commentary, *Ratnākarāvatārikā* (VI. 39). In it this पक्षाभास is described as प्रतीतसाध्यधर्मविशेषण and the commentor tells us that it can also be termed सिद्धसाधन and प्रसिद्धसम्बन्ध. Says he "प्रसिद्धमेवार्थमुद्भावयतीति व्यर्थस्तत्प्रयोगः। सिद्धसाधनः प्रसिद्धसम्बन्ध इत्यपि संज्ञाद्वयमस्याविरुद्धम्।"

3. 5, l. 2, add 'for एषाम्' at the end.

3. 5-7 l. 17, add नाम before दोषाः.

3. 6, omit 'T[2]' and read 'omits' for 'omit.'

3. 9, l, 3, after एकतरासिद्धः add '*lit.* एकासिद्धः.'

4. 8-10, l. 1, add 'Ch' after T²; l. 4, read आशङ्का for आशङ्क.

4. 21, between Notes 60 and 61 add the following note: '4. 22, after साधर्म्येण T¹ adds कृतकत्वेन (byas. pa. ñid. kyis).'

5. 15-16, ll. 6-7, read *ḥdihi* striking out all the words in brackets.

5. 18, l. 1, read सत्प्रत्यय° for सप्रत्यय°.

6. 2-3, l. 1, delete ' T¹ ' before 'Ch.'

7. 5, l. 3, read अव्यतिरेको for अव्यातिरेको; l. 10, at the end add 'In the Skt. text अमूर्तत्वम् is a misprint for मूर्तत्वम्।' and in l. 12 read *means* for *mean*. In the next line add after दर्शनात् 'The last part may be better translated thus: अनित्यत्वं मूर्तत्वं च दृष्टमिति।'

7. 9, l. 13, read मूर्तमनित्यम् for मूर्तम नित्यम्.

7. 13, l. 7, add the following at the end of the note: 'and NB Tīkā-ṭippaṇī (B. B.), p. 19, ll. 1-12.'

7. 14, l. 3, add the following at the end: 'But the latter adds सम्यग् (*cheng*) before ज्ञान in यज् ज्ञानमर्थे रूपादौ.'

7. 15-16, l. 2, delete *i* after *chien*.

7. 16-17, l. 26 begining with 'Ch has तस्मात्.' read यत्रानुमेयेऽर्थे for यस्मिन्नर्थे

7. 19. The sentence, उभयत्रं °रूपत्वात्, is quoted in *Syādvādamañjarī*, śl. 16, with the reading प्रमाणफलं for फलं.

7. 20-21, ll. 5-6, strike out the following: 'Ch agrees with T¹ excepting that for *snam. bu.* (कम्बल) in the latter, the former has *i têng*[28] (वस्त्रादि or वस्त्राणि). T² differ from them both:' and read in its pleace 'for पट Ch has पटादि: or पटा: (*i têng*[28]) and for तदर्थस्वलक्षणविषयत्वात् it reads तदर्थास्वलक्षणविषयत्वात् (=तदर्थस्वलक्षणाविषयत्वात्). T² follows it reading:.'

P. 27, l. 4, read *125* for *126*; and l. 6, read *126* for *127*.

P. 28, l. 29, read कल्याणमित्रेण for प्रशस्तेन, जुना for जुसा, and *Ju* for *Jus*; l. 30, read °निकायात् for °नायकात्.

P. 29, l. 4, read *dge bçes* for *dge çes*.

INDEX OF PROPER NAMES.

A. Sanskrit-Tibetan.

Add *pa* after *can* and *rgyas* in ll. 1 and 5 respectively from the bottom.

Read *smra* for *sgra* before *ba* in l. 2 from the bottom.

B. Tibetan Sanskrit.

Add *pa* after *can* and *rgyas* in ll. 3 and 7 respectively.

Read *smra* for *sgra* before *ba* in l. 4.

Make this correction also in the Index of words and Phrases, pp. 43, 47, ll. 9, 6 respectively.

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This book has been set as a text-book for the Acharya Examination of the Patna University.

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7. **Vasantavilâsa**: an historical poem (Mahâkâvya) describing the life of Vastupâla and the history of Guzerat, by Bâlachandrasûri, (from Modheraka or Modhera in Kadi Prant, Baroda State), contemporary of Vastupâla, composed after his death for his son in Samvat 1296 (A. D. 1240): edited by C. D. Dalal, 1917 1-8

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10. **Hammîramadamardana**: a drama glorifying the two brothers Vastupâla and Tejaḥpâla and their King Vîradhavala of Dholka, by Jayasiṁhasûri, pupil of Vîrasûri, and an Âchârya of the temple of Munisuvrata at Broach, composed between Saṃvat 1276 and 1286 or A. D. 1220 and 1239: edited by C. D. Dalal, 1920 2-0

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—Calcutta Review.

20. **Bhaviṣayattakahâ or Pañcamîkahâ**: a romance in Apabhraṁs'a language by Dhanapâla (*circa* 12th century): edited by C. D. Dalal, and Dr. P. D. Gune, 1923 6–0

A very useful and valuable contribution of that exceedingly important and still imperfectly known stage of linguistic evolution which linked the older Prâkṛts to the modern vernaculars. —J. R. A. S.

21. **A Descriptive Catalogue of the Palm-leaf and Important Paper MSS. in the Bhandars at Jessalmere**, compiled by C. D. Dalal, and edited by L. B. Gandhi. 1924 3–4

The editor has added an introduction of 70 pages on the most important works, together with indices of titles, authors and other points of interest. The book is an important addition to the bibliography of Prâkṛt and Sanskrit.

—J. R. A. S.

22, 23. **Paras'urâmakalpsûtra**: a work on Tantra, with commentary by Râmes'vara and Paddhati by Umânanda: edited by A. Mahadeva Sastry, B. A. 2 vols. 1923. 11–0

24. **Tantrarahasya**: a work on the Prâbhâkara School of Pûrvamîmâṁsâ, by Râmânujâchârya: edited by Dr. R. Shamasastry. 1923. ... 1–8

Throw considerable light upon the arcana of their subject, and are adequately edited with an introduction by Dr. R. Sama Sastry. —J. R. A. S.

25, 32. **Samarâṅgaṇa**: a work on Architecture, town-planning and engineering, by king Bhoja of Dhara (11th century): edited by Mahamahopadhyâya T. Gaṇapati Sastry, Ph. D. 2 vols, 1924–1925.... 10–0

Mahamahopadhyaya T. Gaṇapati Sastri's edition of King Bhoja's rare book on architecture will be highly appreciated by all Sanskrit scholars.

—M. Winternitz.

The work treats in detail of the selection of sites, of the planning of towns and villages, the building of houses, halls and palaces, stables for elephants and horses, the construction of various machines etc.

—Vienna Oriental Journal.

26. **Sâdhanamâlâ**: a Buddhist Tantric text of rituals, dated 1165 A. D. consisting of more than 300 small works composed by distinguished writers: edited by Benoytosh Bhattacharyya, M. A., Ph. D. 2 vols, vol. I. 1925. 5–0

The issue is one of great importance and I feel sure that the edition will be most warmly welcomed. ... This is an important addition to our materials for the study of Buddhist Iconography and that special development of Buddhism which the text illustrates so abundantly. —Johan Van Manen.

The editor has well accomplished his task and deserves praise. The edition is in no way inferior, if not superior, to many of the European and Asiatic editions of the Buddhist Sanskrit works.

—Indian Historical Quarterly.

The edition evinces painstaking critical care, is a valuable contribution to the Buddhist Iconography and would be welcome also by the specialist.

—Journal of the Bihar & Orissa Research Society.

Iconographic interest apart, the *Sâdhanamâlâ* presents philological and historical problems of great importance. —Modern Review.

Sâdhanamâlâ is particularly important for any scholar engaged in Buddhist researches. —Sylvain Levi.

The work is in the mixed Sanskrit of the Buddhists similar to that used in *Lalitavistara*, etc. A very vivid picture is thrown in these 170 Sâdhanas on one section of the Buddhist society that had already introduced into itself the prohibited intricacies of idol-worship. It further gives an insight into the development of the Vajrayâna system of Buddhist philosophy, which is so little known to the oriental scholars dealing with Buddhism. Our hearty thanks are due to the publishers for the high class printing and exquisite get-up of the volume. —Calcutta Review.

27. A Descriptive Catalogue of MSS. in the Central Library, Baroda. Vol. 1 (Veda, Vedalakṣaṇa and Upaniṣads), compiled by G. K. Shrigondekar, M. A. and K. S. Ramaswami Sastry. 1925. ... 6-0

The Catalogue of MSS is particularly welcome. I am looking forward with keen interest to the following parts of the Catalogue. —M. Winternitz.

Describes 543 Vedic works running to 1420 manuscripts, excellently arranged and classified. —Modern Review.

28. Mânasollâsa or Abhilaṣitârthacintâmaṇi: an encyclopædic work divided into one hundred chapters, treating of one hundred different topics by Somes'varadeva, a Chalukya king of the 12th century: edited by G. K. Shrigondekar, M. A., 2 vols. vol. I. 1925. ... 2-8

Mânasollâsa on account of its encyclopædic character ought to be consulted by all scholars. —Sylvain Levi.

A voluminous treatise consists of five sections, each comprising 20 chapters. These are concerned respectively with the means of acquiring the kingdom and preserving the same, and the description of the royal enjoyments, recreations and games. We await the publication of the second volume with great interest. —Indian Historical Quarterly.

Stupendous work extending to about 8000 Granthas and divided into 100 chapters...palpably an encyclopædic summary of all the available works on...technical sciences. —Modern Review.

The work treats of many subjects and gives the maximum information in minimum space. To be brief, we can unhesitatingly designate it as the true Encyclopædia of the Sanskrit language; in fact our author calls it the Jagadâcâryapustaka... The get-up of the book is good. —CALCUTTA REVIEW.

29. **Nalavilâsa**: a drama by Râmchandrasûri, pupil of Hemachandrasûri, describing the Paurâṇik story of Nala and Damayantî: edited by G. K. Shrigondekar and L. B. Gandhi 1926. 2-4

30, 31. **Tattvasaṅgraha**: a Buddhist philosophical work of the 8th century by S'ântarakṣita, a Professor at Nâlandâ with Pañjikâ (commentary) by his disciple Kamalas'îla, also a Professor in Nâlandâ (about 750 A. D.): edited by Pandit Embar Krishnamâchârya with an English Foreword by Dr. B. Bhattacharyya, M. A., Ph. D. 2 vols. 1926.... 24-0

33, 34. **Mirat-i-Ahmadi** with its Khatimae or Supplement: By Ali Mahammad Khan, the last Moghul Dewan of Gujarat: edited in the original Persian by Syed Nawabali, Professor of Persian, Baroda College, 2 vols. (Vol. 1 in the Press), Vol. II. ready about December 1926 ... 12-0

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SHORTLY.

BOOKS IN THE PRESS.

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2. **Sâdnanamâlâ**: Vol. II., edited by Benoytosh Bhattâchâryya, Ph. D. General Editor, Gaekwad's Oriental Series. Illustrated.

3. **Nâtyas'âstra**: on dramaturgy, by Bharata with commentary by Abhinavagupta of Kashmir: edited by M. Ramakrishna Kavi, Illustrated. 4 vols. VOL. I SHORTLY.

4. **Kalpadrumakos'a**: standard work on Sanskrit Lexicography by Kes'ava: edited by Pandit Ramavatara Sarma Sahityacharya of Patna.

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6. **Apabhraṁs'akâvyatrayî**: consisting of three works, the Carcarî, Upades'arasâyana and Kâlasvarūpakulaka, by Jinadatta Sûri (12th century) with commentaries: edited by L. B. Gandhi.

7. **Mânasollâsa** or Abhilaṣitârthacintamaṇi, Vol. II., edited by G. K. Shrigondekar, M. A.

8. **A Descriptive Catalogue** of MSS in the Central Library, Baroda Vol. II (S'rauta, Dharma and Gṛhya Sûtras) compiled by the Library staff.

9. **A Descriptive Catalogue of MSS in the Jain Bhandars at Pattan** edited from the notes of the late Mr. C. D. Dalal, by Pandit L. B. Gandhi. 2 vols.

10. **Bhâvaprakâs'ana** of S'âradatanaya: an ancient work on Dramaturgy; edited by Pandit Ramaswami Sastry, Central Library, Baroda and His Holiness Yadugiri Yatiraja Swami, Melkot.

11. **Prajñopâyavinis'cayasiddhi** of Anaṅgavajra and **Jñânasiddhi** of Indrabhûti: two important works belonging to the little known Vajrayâna school of Buddhism (8th century A. D.): edited by Benoytosh Bhattacharyya, Ph. D., General Editor, Gaekwad's Oriental Series.

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For the British provinces and the Indian States where the library movement is in its infancy, or is non-existent, this *Handbook* will be helpful, suggestive and stimulating. —*Bombay Chronicle*, 14. 3. 26.